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The Living Church

Vol. XXXIV. MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 23, 1905. No. 8

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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LINES ON BOUGUEREAU'S VIRGIN, INFANT JESUS, AND ST. JOHN.

Beautiful Mother, full of grace,
Tender love on thy virgin face,
Children resting upon thy knee,
What is the little St. John to thee?

Longed-for son of thy kindred dear,
Child and prophet and preacher and seer
Close to thy heart he longs to be,
Kin is the little St. John to thee.

Beautiful Mother, so sad, so wise,
Shadow of woe in the downcast eyes,—
Eyes that the past and the future see,—
What is the little Christ-Child to thee?

Son of thy bosom, manger King,
Prince of the Heaven where angels sing,
Made of thy flesh—yet thy Maker is He,
God—is the little Christ-Child to thee.

Grace E. Cross, M.D.

CHRISTMAS.

NO day of the lengthening year brings to the world so deep, so pervading, so intense a joy, as the great and gracious feast of Christ's Nativity. It is a joy woven tenderly into all the better history of our lives.

The memory of some will run back this week over the Christmas Days of many years, tracing the joy and the peace in their application to many and varied phases of human life in the world. The innocent mirth of childhood, the deepening seriousness of later youth, the weighty problems of middle life with their tinge of sadness and disappointment, the faltering steps and the diminished strength of advancing years—all illumined and made glorious, like the hills around Bethlehem, with the heavenly radiance which ushered in the momentous birth of the Son of Man.

In a picture so vast as this of the Nativity, we can scarcely at one time fix our reverent thought upon more than a single circumstance.

The sign which the angel gave: do we sufficiently comprehend its far-reaching significance; does the world even now, after all these ages, receive and fully appreciate the abiding message of the sign?

This sign, let us remember, was far more than a mere means of identification. Almost anything would have served the purpose of making the shepherds sure that they had found the new-born Christ: exact information as to the road they were to travel, a description of the mother, a mere mention of the disparity in age between St. Joseph and the Blessed Virgin. The sign given had a purpose and a value far beyond that of identification. It unveiled much that was involved in the Incarnation. It revealed essential principles which were to prevail in the kingdom which the Son of God had come into the world to found. It is a great Christmas thought, the abiding

message of the sign: "Ye shall find the Babe wrapped in swaddling clothes, lying in a manger"!

There were various ways in which the Son of God might have made His entrance into the world. He might suddenly have appeared among men, full grown in stature, striking in all elements of earthly greatness, what the world accounts a commanding figure: the leader of an angelic army; or a philosopher, keen and competent to confound the wisest; or a physically robust reformer, able to inspire awe, to drive men His way by sheer force, and to compel the righting of existing wrongs speedily. With such thoughts, even for a moment, in our mind, what a surprising shock it is to us, to hear from the lips of the angel the announcement of so weak and helpless a sign as this: A Babe . . . swaddling clothes . . . a manger!

But who does not know that this, after all, was the glory of the Nativity?

The Son of God so came, that the world might see at once there was full measure of sacrifice in His coming. He did not require that earth should be made like heaven, in order to receive Him; that what He left behind should be made up to Him, through betterment of the world's best. This was the constraint which the Incarnation was to lay upon man's faculty of appreciation: It bore to the uttermost the mark of sacrifice, a degree of sacrifice of which God alone is capable.

So we see the majesty of the Incarnation; and so we reckon the infinitude of its power. Surely He can handle life in every phase, who has first encountered it with triumph amid the combined helplessness of infancy and of poverty.

This was the strength of the sign. This has immeasurably helped to convince the spiritually thoughtful that the birth in Bethlehem was a Nativity of God Incarnate. The Holy One, thus born, planted Himself, not above the world to reach down, but in the world and among men, at the *beginning* as human life is reckoned, to work up and through all of man's experience, sin alone excepted, that He might transform earthly existence in every phase and at every point.

No possible sign could so well befit the Incarnation, as the sign which the angel gave: "Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

The lesson of the sign reaches still further. In addition to its revelation concerning the Christ and His kingdom, it bears witness also concerning life in general, helping us to discern the things that are of true and essential value.

Why are we so slow to learn that a life is great, not in what it has but in what it is and does? The Incarnation stood for sacrifice: the giving of no less a Self than that of the Son of God, for men, who deserved not any gracious gift at all. This in itself was too great, to be made greater by any accompaniment of earthly pomp or outward splendor. A crown, a palace, servants in attendance, plenty of the best at hand to make life comfortable: these things and the like could have added nothing to the greatness of the Christ. To such an extent do we feel they would have taken from His glory, that our hearts rebel against the thought even of our Emmanuel heralded otherwise than by a sign such as the angel gave: the Babe, the swaddling clothes, the manger.

And yet how hard it is for men to see that the things which Christ preferred not to have, can never be the great things of life for those who are willing to "follow in His train." At the return of the Christmas-tide, let us open our hearts anew to the fact that men can do Christ's work in the world, and like Him can serve their fellow-men most helpfully, even though deprived of all which their Lord was content to live without. "As poor, yet making many rich!"

The helplessness of infancy, the swaddling clothes, the manger—these apparently damaging features in the Nativity—how in reality they broaden out the field of every good Christian man's opportunity to serve and to help the world. "As poor, yet making many rich!" It sometimes seems that men in humblest circumstances catch this spirit of permitted sacrifice and service rather more than the middle class, the well-to-do. The poor help the poor, with back-and-forth ministrations and kindnesses which involve deep personal sacrifice; while often the well-to-do, those in average circumstances, make no move at all in the direction of social service, excusing themselves on the plea that there is deficiency in their dower of opportunity.

The world still needs, will always need, the lesson of the Christmas sign.

Harm was not wrought to the Nativity, but glory rather, by Christ's brave triumph over circumstances of apparent weakness. Need any baptized man, therefore, deem himself excluded from the privilege of helping, as a Christian, to advance the holy purposes of God, made manifest to the world in that lowly birth at Bethlehem?

As we kneel before the altar on the Feast of our Lord's Nativity, may our thankfulness for His great sacrifice in the Incarnation, move us to fresh resolve that we will love as He loved, and that we will serve as He served. B.

CHRISTMAS.

Distressed with travail, worn with woe and pain,
Men long sought God in darkness and dismay,
They deemed Him wrathful, stern, and far away,
And, deeming thus, they ever sought in vain:—
Vainly the vow was paid, the victim slain,
Vain was appointed fast and holy day,
Vainly did priest and sage keep watch and pray,—
Sage, priest, nor people might true vision gain:
But now the long, distressful night is past,
The glory of the dawn gleams forth at last,
And in its light the world beholdeth Him,
No far-off, careless lord, no tyrant grim;
To save man, lost and sin-defiled,
The Mighty God is born the Virgin's Child.

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"AND WAS MADE MAN."

WE altogether miss the primary thought of Christmas Day unless we make an attempt to discover the place which the Incarnation bears to the things of earth and the things of heaven.

It is an axiom that Almighty God always uses the simplest method of carrying His will into effect. He is never arbitrary. He is never a lawbreaker. "Order is heaven's first law," not as an arbitrary discrimination, but because the majesty of God itself requires order as the expression of that majesty.

Miracle is in no sense an invasion of order. One would not hastily write that God *could* not violate law; but faith would be difficult to the point almost of impossibility if He did, and reason and investigation alike convince us that He does not. Sometimes, indeed, we are unable to reconcile law with law, so that, as in the instance of most miracles, we are unable to bound the limits of a law or to define its workings or its relation to other laws. This inability on our part, however, is caused rather by the human limitation of our intellectual point of view than by any arbitrariness of spiritual laws. Miracle is as truly the expression of fixed, immutable law as is any phenomenon in nature.

Men talk of the Virgin Birth of our Redeemer as though it complicated the comprehension of the Incarnation. There are those who affect to believe in the Incarnation but who yet either deny the Virgin Birth or hold that it is an uncorrelated hypothesis, quite apart from the fact of the Incarnation. These twin misconceptions appear to have obtained wide currency, even among the official teachers of the Church; the latter of them, even among men who suppose themselves to be orthodox Christians. Yet both these are founded either upon a misconception of the nature of the Incarnation, or else upon an hypothesis that God has broken His own inviolable law in selecting the manner of the advent of His only-begotten Son.

THIS IS the doctrine of the Incarnation: that the Son of God, who had existed from all eternity, became man. Any conception that a human child became fused with divinity, or that God entered into a child, or that the Spirit of God entered into a man—as, according to some, at the baptism of Jesus Christ—in such wise as to create a new relationship between that man and God, is wholly distinct from, and foreign to, the doctrine of the Incarnation. Moreover, these hypotheses are essentially unthinkable. A man's personality undergoes no change of identity throughout life. It is

distinct and the same from the moment of conception till he breathes his last breath, and beyond, in his life throughout eternity. To pass from human to divine is as unthinkable as to pass from human to brute. Whatever be the problems of personality, and they are many, this much is certain: I know that I am now the identical person that I began to be. My identity cannot be taken from me.

To assume, then, that the natural son of human parents was also or afterward became divine, is to assume that God has broken His own law; that human generation occurred that involved no heredity; that human parents, by natural generation, gave birth to something that was not exclusively human; that the Son of God—we say it with reverence while shrinking from the irreverence of the thought—was a human monstrosity; a thing produced by natural causes that was not a natural effect of those causes; that Cause had refused to produce Effect.

This would be no miracle. Rather would it be a stupendous violation of God's fundamental law. Could we become assured that Jesus Christ was conceived and born after a natural manner as other human children are conceived and born, the allegation that He was also Son of God would be an insult to man's intelligence. The mind would reel at the impossibility of believing such a contradiction. Faith in God could not withstand the shock. How can human parents produce that which is something more than their child? Conceivably, we admit, the Spirit of God *might* enter into a man and direct his impulses and actions; but that would no more make that man the *Son* of God, than the entry of evil spirits into the herd of swine made those swine sons of Satan. Sonship requires succession from Parent *in kind;* it is satisfied by no subsequent affiliation of two distinct entities.

Why, the Virgin Birth does not make the Incarnation more difficult to believe! It alone makes that doctrine intellectually tenable. It alone vindicates Almighty God from the charge of violating the law of heredity, the eternal principle that cause may produce only an effect for which the cause is adequate.

Did human generation produce the Son of God? Then look about you to find where gathering clouds have produced a house and lot; where the morning sunshine has proceeded from the west; where harvest has preceded seed-time; where parenthood generates that which is not "after its kind." For lo, there is no immutable law. All things are arbitrary. Neither the sun nor the planets move in orderly courses. The eternal Force in nature is subject to arbitrary fickleness, there is no Cause and there can be no effect, one cannot deduce the things of the morrow from the observation of the things of yesterday and of to-day. Anarchy of natural forces reigns in the place of immutable law.

For if God has broken immutable law once, we have absolutely no safeguard against other acts of violence to law.

But the doctrine of the Virgin Birth shows God as no lawbreaker. His Son entered into the world because in a new exercise of His eternal Fatherhood, He enshrined His only-begotten Son in the body of a human mother. The Son of that mother was divine, because He had been divine when He entered into her body; His life was but the continued existence of Him who had from all eternity been Son of God. He did not derive divine life from His mother; that she was powerless to give. That life was no new thing. But from her He took the nature of man, which was all she had to give. So did He bless, consecrate, and ennoble motherhood. So did He enable her whom He had chosen, to become the mother, not of a human monstrosity, but of the Son of God.

And so all the faith and love and worship of which the human mind is capable, center about that humble birth. God has come to earth. He has assumed our nature. Henceforth and forever He is man. Yet He is not man only; He is Son of God.

And in so coming, stupendous though the act may be, He has violated no law of His Father. Order remains heaven's first law.

IT WAS a favorite speculation of old-time schoolmen, to inquire whether the Incarnation would have been effected had man not fallen. One can never, of course, hope to know what would have been the course of the world had history been different. It is enough to know that the Incarnation is, in fact, the method which Almighty God has chosen to draw mankind into close relationship with Himself. The Incarnation involves not only that God became man; but also that He gives man the opportunity to become one with God.

But at Christmas time it is enough for us to worship God become man. The little infant in Mary's arms was as completely God as ever was the Man who died upon the cross. His Godhead was complete from the very first. Strange, strange, that with the Christmas story fresh in their minds, men can talk and act as though Jesus Christ "became" the Son of God

CHRISTMAS MESSAGE

OF

THE PRESIDING BISHOP.

I HAVE been asked to write a short Christmas or New Year's "Message to American Churchmen."

I cannot persuade myself that I am at liberty to refuse the request, though I shrink from any seeming assumption of authority which compliance entails.

Both words, "American" and "Churchmen," are dear to us. They make us proud. The one spells out to a listening world prosperity, power, and progress. The other stands with St. Paul, I trust and I permit myself to believe, for the exercise of faith and hope and love. Can the prosperity, power, and progress continue—at any rate can they keep sweet as well as strong, without the faith and hope and love?

The American heart is, I am persuaded, sound and just and kind and true. If the roar of activities give the American mind time to think, and leave the American heart free to feel, both will stand steadily for the sound and just and kind and true. If you agree with me in this, let us not be two much disturbed over disclosures of rapacious greed or outrageous self-seeking.

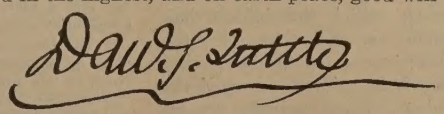
"The mills of the gods grind slowly,
But they grind exceeding small."

For us Americans the "mills" are public opinion. The slowness and the noise of grinding are helps, not hurts.

Dear brethren, Churchmen, may I not send to you the message—Stand steady in faith and hope and love? "Faith in the invisible," said Mr. Gladstone, "is the cornerstone of the hope of Christian civilization." Hope dwells with faith. Faith begets undying hope. Love crowns and sweetens both. Be our love warm-hearted—for God first, Father and Saviour and Comforter, and then for man, our brother. Be it broadminded—not for our own Church folk merely, but for all who love the Lord Jesus Christ. Be it far-reaching—not for our own countrymen only, but for all the world of men for whom Christ died.

Is it an American cry to make sturdy demand for the open door to commerce and international activities and associations? Be it ours to combine with it the cry of the ancient prophet: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." And to add earnest entreaty for the open door to missions, and no less earnest effort that a host of faithful ones shall pass in and through to carry the blessed message of the knowledge and love of Christ to the crowding multitudes behind the door. And how can we make the faith and hope and love sink deeper in our own hearts, or shine brighter for the help of others, than by saying with fervent voice and singing in glad gratefulness and embodying in daily lives the precious, angelic hymn of the first Christmas morning:

"Glory to God in the highest, and on earth peace, good will to men"?



by virtue of some development during His adult life, or by virtue of some external act such as His baptism.

Worship we Him, then, as God, lying in His manger bed. Save the religious motive of Christmas. Refuse to make it merely a day of secular merry-making.

Behold, in that rude Judean cave, the sublimity of perfect love in the little Child, the apotheosis of motherhood in the Virgin in whose arms He lies; the spectacle of perfect trustfulness in the foster-father. Angels worship, because their delight in all the long ages since first their lives begun, has been to worship Him who now lies helpless upon a woman's knee. Heaven and earth are strangely blended in that cave.

A BULLETIN of the Voters' Civic League of Pittsburgh opens with this significant "foreword":

"The old ring borrowed the livery of the 'Republican party' and for years shamelessly administered the affairs of this city. The new ring borrowed the livery of the 'Citizens' party' and for years even more shamelessly administered the affairs of this city, because it was done under the pretense of reform. Neither party observed the pledges of its platform, but impudently violated the same, without so much as an explanation."

Herein is stated the chief difficulty in the path of civic reform. There is no lack of "reformers" who are ready to go into office on the wave of popular indignation against corruption. "Turn the rascals out," is a war-cry of the party of "outs" against the party of "ins," that is so old that it long since lost its efficacy.

The worst of it is that the average citizen has no way of estimating either the good faith or the efficiency of men who ask his suffrage in the guise of reformers. And hardly less serious is the difficulty that well-intending men, who mean to be honest, should sometimes be unable to withstand the temptation to punish enemies by the power reposed in them by the state.

Milwaukee has just witnessed the conclusion of an incident of this nature. A district attorney, elected as a "reformer," honorably distinguished himself by bringing under indictment a host of petty offenders, office holders, present and past, and contractors who had dealt dishonestly with the city. That most of them were political enemies of the district attorney was a matter of no moment to good citizens. The defendants had evidently, in most cases, betrayed their trust, and good citizens were glad to have them punished.

Then followed indictment of a political and personal enemy of the district attorney by the grand jury on allegations of stealing as bailee some $14,000. The defendant was one of Milwaukee's wealthiest and most trusted citizens. The charge and the circumstances alleged seemed on the face of them incredible. The sum alleged to have been stolen is much less than the annual benefactions of the accused, which are large. No conceivable motive for such an isolated breach of trust where much larger trusts had been equally in the power of the "bailee" was suggested. The indictment followed shortly after the Bigelow embezzlement had come to light and the present alleged "thief" had, by guaranteeing some hundreds of thousands of dollars, saved the First National Bank from disruption. Only the fact that the business community whose trust in Frank G. Bigelow had been so outrageously betrayed, unanimously trusted Mr. Pfister in spite of his indictment, saved the bank from another crisis. Evidence given before the grand jury is, of course, not made public; but the evidence given in the criminal court by the state's witnesses, before a judge whose fairness has never been challenged and a jury in which the defense had waived their right to every challenge, was such that, after the prosecution alone had presented their case, no witnesses having been introduced by the defense, the judge himself charged the jury to find a verdict for the defendant. He pronounced several gaps in the evidence produced by the state to be "incomprehensible" on their theory, and declared: "If the jury in this case were to find a verdict of conviction I could not conscientiously pass judgment upon this defendant."

Perhaps no chapter in the nation's campaign against civic righteousness is more discouraging than this. One need not hold that Milwaukee's district attorney was a conscious hypocrite from the first; but the gullibility with which he appears to have accepted charges made by one whose interest it was to shift personal responsibility upon another, undoubtedly unfits him for any quasi-judicial post. An honest, godly man requires more evidence before he convicts an enemy *in his own mind*, than he does against one concerning whom his mind is unbiased. A prosecuting attorney who can use as a persecuting attorney the machinery entrusted to him for judicial purposes by the state, even though he does it only from the bias of a warped mind rather than with intentional malfeasance in office, does far greater injury to the civic welfare of the state than does the horde of petty offenders who bring discredit upon their petty offices. The scandalous incident makes the punishment of "graft" in Milwaukee far more difficult than it was before.

Were this merely an incident of local import we should not advert to it in these columns. It is far more than this. This is the day of the apotheosis of the humbug-reformer. Denunciation of another is the chief qualification upon which men are wafted into office. Frenzied finance is matched by raving rant. To "bear no malice nor hatred" in one's heart has dropped out of one's duty toward his political neighbor. The experience narrated by the Pittsburgh Civic League is that of many another municipality and not a few states, in which evil spirits have been driven out, only that "seven other spirits more wicked than they" might succeed to their coveted places.

The cure is only in effecting the righteousness of the man behind the ballot. That is the office which the Church must render to the State. So long as the average citizen is of low ideals, our public officials will be of low ideals.

It behooves Christian people to insist rigidly upon the selection of candidates for office, whose high ideals are proven otherwise than by denunciation of others.

IN choosing a Bishop Coadjutor, the Diocese of Western Michigan has elected the rector of its foremost parish and president of its Standing Committee, whose relation to Bishop and Diocese is such that harmony of administration between the venerable and beloved Bishop and his Coadjutor may safely be presumed. Dr. McCormick is a Churchman of power, a priest who has been very successful in parish work and has made hosts of friends, and a writer of marked ability. His books, *Distinctive Marks of the Episcopal Church* and *The Litany and the Life*, have been found very useful.

We regret to add that Dr. McCormick appears to have voted in the Boston General Convention against the Marriage reform canon. So important does this needed reform seem to us that it is a fact to be deplored that one chosen to the high dignity of the episcopate should be content with the lower ideals. We shall hope that in the wider view which a Bishop must take, the Coadjutor-elect of Western Michigan may see his way to cooperate with the other Bishops of the American Church in maintaining only the highest ideals, before the world.

ANSWERS TO CORRESPONDENTS.

A. P. U. C.—The *Revue Catholique des Eglises* is published in Paris; the *Friedens Blätter* in Berlin (we think); the *Lamp* at Graymoor, Garrisons, N. Y.

X.—(1) The use of the *Benedictus qui Venit* in the English Communion service was declared lawful by the Lincoln judgment.—(2) American canon and rubrical law are based primarily—not exclusively—upon similar English law. Such a judgment has no legal force in the American Church, but affords strong presumption of similar legal use in this country.—(3) The Lincoln Judgment was published in book form but is, we understand, now out of print. There is a good synopsis of it in Fowler's *Church History in Queen Victoria's Reign* (S.P.C.K., $1.25).

G. O. W.—(1) The right of an American Bishop to issue a writ of inhibition against a clergyman of good standing in his own or some other American diocese is extremely precarious, though there is precedent for it. By canon 15 [iii.] any minister is estopped from officiating "more than two months" in any diocese without the Bishop's license. Neither can any minister "officiate as Rector or Minister of any Parish or Congregation" without presentation and acceptance of Letters Dimissory.—(2) The maniple appears originally to have been a simple linen handkerchief or purificator and has passed through many stages of evolution in reaching its present form; but we should not commend the use of a "fresh linen handkerchief in the girdle" in lieu thereof at the present day.—(3) Suitable collects, epistles, and gospels for Holy Matrimony and Burial are contained in Dearmer's *Liturgy*.—(4) If you refer to prayers broken into short clauses, each beginning with a capital letter, the intention is to facilitate their utterance by the people in concert, as in the case of the Lord's Prayer, General Confession, etc.

IT IS DECREED in the providence of God that, although the opportunities for doing good, which are in the power of every man, are beyond count or knowledge; yet, the opportunity once neglected, no man by any self-sacrifice can atone for those who have fallen or suffered by his negligence.—*Juliana H. Ewing.*

IT IS NO small matter to lose or to gain the Kingdom of God.—*Thomas A'Kempis.*

VOTERS DEFINED FOR ENGLISH CHURCH ELECTIONS

"Representative Church Council" Will Represent Only Communicants

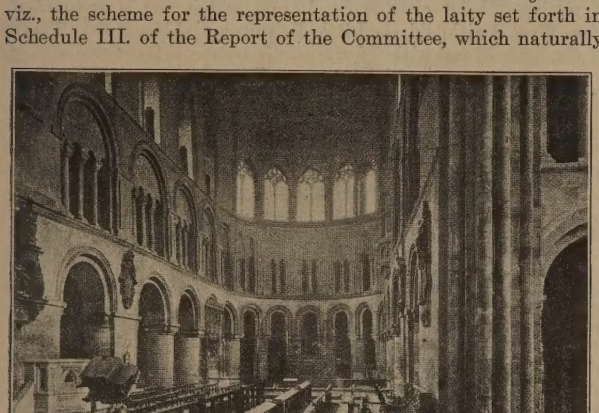
FRANCHISE EXTENDED TO WOMEN WHO ARE HOUSEHOLDERS AND COMMUNICANTS

Ancient Church of Smithfield Restored

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 5, 1905

TO resume my report of the recent meeting of the Representative Church Council. We saw last week the adoption of the Constitution and Standing Orders; and the attention of the House was next directed to the final business on the *Agenda*—viz., the scheme for the representation of the laity set forth in Schedule III. of the Report of the Committee, which naturally



THE CHOIR,
ST. BARTHOLOMEW'S, WEST SMITHFIELD.

provoked much discussion. The BISHOP OF BIRMINGHAM, on behalf of the committee, moved the adoption of the proposed scheme. Three important questions were involved therein—the lay male franchise and the qualification therefore, the female franchise, and what was called the "habitual worshipper" franchise. The Bishop stated that the first, and perhaps most important, matter to decide was the definition of a "qualified person," and the committee had endeavored to frame the resolution in the interests of the proverbial middle course. The resolution was thus worded:

"'Qualified person' means a lay member of the Church of England who (1) has the status of a communicant—that is to say, either (*a*) is an actual communicant or (*b*) has been baptized and confirmed and is admissible to Holy Communion, and is a member of no other religious communion—and (2) has signed the declaration as to qualification contained in the schedule to this scheme."

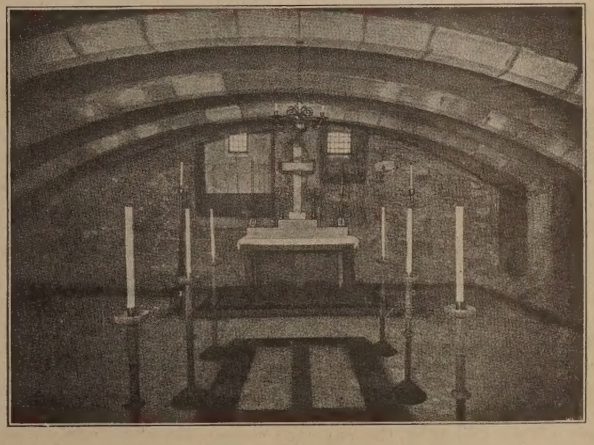
(It may be well here to state that the representation of the laity is only indirect. The primary elector will elect to the Ruridecanal Conference and to the Parochial Council where such exist; the lay members of the same will elect the diocesan representatives, *i.e.*, in the diocesan conference; and these the Houses of Laymen.)

LORD STANMORE moved an amendment leaving the election of lay representatives in the hands of the Houses of Laymen. MR. CRIPPS, K.C., M.P., seconded, and showed by his speech—which probably amazed no one in the House more than it did Lord Stanmore—that he was a "whole hogger" for the loose view of the rate paying qualification. They must encourage, he said, every "professing member" of the Church to take part if they wished to remain the "National Church." This amendment was at once negatived. The BISHOP OF HEREFORD then introduced an amendment which was in principle on all fours with Mr. Cripps' contention. He said they had to keep before them the question whether they desired to "denationalize" the Church. Were they going to "muzzle" the people who came to vote by requiring them to declare that they had the *status* of a communicant?

It was truly melancholy to see an aged prelate like the Bishop of Hereford stand up before the Council and plead in passionate accents, aye, almost with tears in his eyes, for a view of the lay franchise which ought to be utterly abhorrent to every member, clerical or lay, of Christ's Mystical Body, the Church. LORD HUGH CECIL, on behalf of the committee, opposed the amendment, and said, in answer to Mr. Cripps, that the franchise proposed was absolutely unlimited "unless it was limited by the deliberate act of a person himself." As to the Bishop of Hereford's proposal, it would close the door to many people because it would require a rate paying franchise. He (Lord Hugh) himself would be shut out if the Bishop's proposal were adopted, for he was not entitled to vote for any vestry in the country. The persons whom the Bishop of Hereford and Mr. Cripps would allow to have a share in the management of the Church were "either negligent persons, or persons who were conscious of moral unfitness to be communicants, or persons who conscientiously dissented from the Church [as an establishment], or from Church theology." There was a distinction now "between citizens and Churchmen"; it did not mean "the same as it did centuries ago," and they were "bound to recognize that." The amendment was lost by 142 hands to 66.

An amendment was moved by Mr. W. D. HOLLIS limiting the franchise to communicants instead of those having merely the *status* of communicants. This was ultimately rejected. Mr. HOLIDAY moved that the words "and of no other religious communion" should be transferred so as to follow immediately after "Church of England." The effect of this amendment was to exclude from the franchise certain members of non-Catholic bodies, such as Scottish Presbyterians, who often attended churches in England in order to communicate. The BISHOP OF LONDON supported the amendment, and, from the point of view of knowing, perhaps better than most people. Protestant Dissenters, he felt sure they would despise the Council if they had not the courage to see that the R. C. C. was a real Church Assembly. Ultimately upon putting the amendment to vote, the Primate counted the hands as 78 for and 81 against. A division by orders was called for, when there appeared—For: Bishops 10, Clergy 61, Laymen 31, total 102. Against: Bishops 15, Clergy 49, Laymen 41, total 105.

The BISHOP OF OXFORD moved, and the amendment was accepted by the committee, that in the definition of a "qualified person," for the words "is a member of no other religious communion," substitute "does not belong to any religious body which is not in communion with the Church of England."



THE CRYPT CHAPEL,
ST. BARTHOLOMEW'S, WEST SMITHFIELD.

CHANCELLOR SMITH then moved that the proposed substituted words be omitted in connection with the qualification of the voter. CANON HENSON seconded the amendment. This was opposed by the BISHOP OF BIRMINGHAM, on behalf of the committee, while supported by the Dean of Canterbury. The amendment was lost by 109 votes. The BISHOP OF CARLISLE then moved an amendment which was identical with the Bishop of Hereford's without the property qualification. The BISHOP OF PETERBOROUGH seconded. The amendment was opposed by the Bishop of Winchester, on behalf of the committee, Sir Lewis Dibdin, and the Bishop of Southwark, while supported by Mr. Hardy, M.P., and Colonel Williams, M.P. In voting upon it by Houses (this and the one recorded above being the only divisions during the session) the result was—Ayes: Bishops 8, Clergy 21, Laymen 19, total 48. Noes: Bishops 17, Clergy 86, Laymen 49, total 152. The announcement of the rejection of the amendment was received with cheers.

Clause 1 in the scheme for the representation of the laity

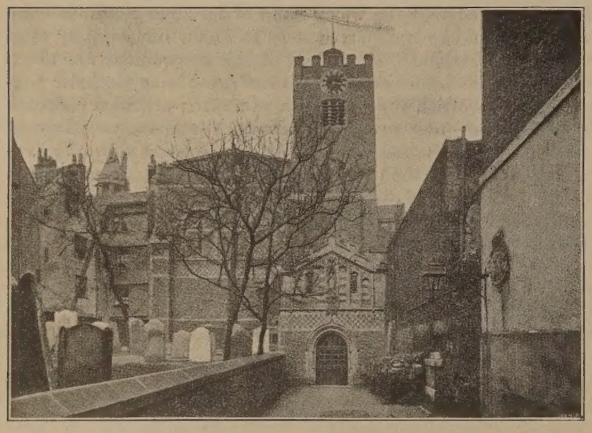
set forth in the report, as modified during discussion, was then carried practically *nem. con.*

The committee's proposal to give the franchise to persons of the female sex who are householders and holding the *status* of a communicant, was next dealt with and adopted. With regard to the draft proposal to give the franchise to extra-parochial members of a congregation who have habitually attended divine worship in the parish, it was decided to postpone the consideration of the question until the next meeting of the Council. The remaining clauses in the report on representation of the laity, relating to mode of election, and other points, were carried with some slight verbal amendments.

The Primate made an excellent chairman. His face was an interesting study; not in the least sphinx-like, like that of some chairmen, but plainly showed that his mind was strenuously at work.

OLDEST CHURCH IN LONDON RESTORED.

The notable work of restoring the ancient priory (now parish) Church of St. Bartholomew-the-Great, West Smithfield,



WEST FRONT,
ST. BARTHOLOMEW'S, WEST SMITHFIELD.

which has the unique distinction of being the oldest church in London, has now been advanced another stage by the recovery of three bays of the east cloister. St. Bartholomew's-the-Great has undergone many and strange vicissitudes since King Henry VIII. laid his sacrilegious hand upon its priory in 1539, and has been by far the most desecrated church in London. The nave was then destroyed, except one bay, and the other portions of the church, together with the domestic buildings of the priory, were sold to Sir Richard Rich (who, with Thomas Cromwell, had been instrumental in bringing about the suppression of the monasteries), in whose family they remained until a few years ago. Until the recovery to the church of the presbytery, the east portion of the triforium, and the Lady Chapel in 1885, these portions of the church had for many generations formed the premises of a fringe factory; also for many generations previous to the restoration of the north transept in 1893 it had been occupied by a blacksmith's forge, the furnace being against one of the arches of the entrance screen, the stone surface of which is still discolored by the smoke; while since 1742 until a year ago the cloister was used as a stable. The present west front was erected some time after the nave was destroyed; the graveyard is the site of the nave. The tower, which is of brick, dates from 1628, when the central tower was removed. The porch was built in 1893; the figure in the niche is that of Rahere, founder of the priory church, modelled from the effigy on his tomb on the north side of the presbytery. Two quite unique features of the interior of the church are the horseshoe form of the transverse arches in the apse and Prior Bolton's oriel window in the triforium (seen in our illustration on the right). As to the unconventional form of the arches in what was otherwise Norman work, it appears from an early manuscript account of the foundation of the church that three Greek travellers of noble family were present at the foundation. They were probably merchants from Byzantium, and it has been conjectured that they were consulted by the founders respecting the plan and architectural character of the church.

The story of how this famous London church came to be founded is so familiar a one that it hardly needs to be repeated here. It may be well to recall, however, that it was the Church of the Augustinian priory founded in 1123 by Rahere, a cleric in the reign of Henry I., who for a time lived a frivolous life as the king's jester or minstrel. After a serious illness he had a vision of St. Bartholomew, in which he was instructed to build a church in West Smithfield, now a crowded part of East Central London, but then a suburb just outside of Newgate. He founded St. Bartholomew's Hospital at the same time, now the oldest hospital in London. The restored cloister was reopened and dedicated on Saturday last by the Bishop of London, who was vested, as usual, in cope and mitre, and attended by his chaplain bearing his pastoral staff. Among the large number present, admission to the church being by ticket, were the Lord Mayor and Sheriffs in state.

As I was somewhat ahead of time for the service at St. Bartholomew's-the-Great on Saturday, I took the opportunity of paying a brief visit to St. Paul's, which was soon reached from West Smithfield *via* Little Britain and Aldersgate. There in the arched east aisle of the north transept I noticed a new mural erection of especial interest. It is a record of the names of some of the organists of the Cathedral church, on what is at present only a parchment copy of the permanent list. It hangs immediately opposite the memorial to Sir John Stainer, and also adjoining that erected to Sir Arthur Sullivan. The list, as it appears, is as follows:

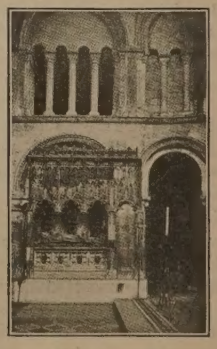
John Redford (*circa*)	1530	Richard Brind	1707
Thomas Gyles	1549	Maurice Green	1718
Thomas Morley	1591	John Jones	1756
John Tomkins (Joint	1622	Thomas Attwood	1796
Adrian Batten) Organists	1624	John Goss	1838
Albertus Bryne	1638	John Stainer	1872
Isaac Blackwell	1687	Geo. Clement Martin	1888
Jeremiah Clark	1699		

The idea of having a record of the names of the organists of St. Paul's placed upon the walls of the Cathedral Church has doubtless been suggested by the lists already placed thereupon of the Bishops of London and the Deans of St. Paul's.

St. Andrew's Day was widely observed in London and throughout the country as a day of intercession for foreign missions. The litany was sung in procession at St. Paul's, to Tallis' music, and special prayers were said, particularly on behalf of Russia and the unemployed in this country. An address was given by the Bishop of London.

The Ven. J. H. Cornish, Archdeacon of Cornwall, and vicar of Kenwyn, has been appointed Bishop Suffragan of St. Germans, in the Diocese of Truro. He was born in Devon in 1839, and graduated at Sidney Sussex College, Cambridge, where he became Fellow, Dean, and Taylor Lecturer. He is Examining Chaplain to the Bishop of Truro, as he was to both of his Lordship's predecessors, Drs. Benson and Wilkinson.

The Rock has come to life again, and is still in the Protestant interest. The initial number of *The Layman* has also appeared, being printed on light green paper. To judge from its leading article, as well as from its other contents, the principles and policy of this new newspaper "for the laity of the



THE BAPTISTERY, THE FOUNDER'S TOMB,
ST. BARTHOLOMEW'S, WEST SMITHFIELD.

Church of England" will be diametrically opposed to sound Churchmanship. It takes as its motto the absurd *dictum* of Dr. Arnold, in defining the laity—"The Church minus the Clergy."

With reference to the story going the rounds concerning the Bishop of London to which I referred in a recent letter, his Lordship emphatically denies having made such a remark as was therein attributed to him.

One of the most distinguished priests in the Diocese of

London, and who in past years has been a personal friend of quite a number of Patriarchs of the Orthodox Eastern Church, said to me the other day, in referring to the sacrilegious re-ordination of Mr. Irvine at the hands of the Russian prelate in New York, that he earnestly hoped the Church in the United States would officially make a solemn protest in the matter. He regarded it as a great outrage from various points of view, particularly that of Church order.

Mr. Balfour is out of office at last, and no Churchman need feel any regret. Under his tenure of the Premiership the Church has practically lost her schools, while his exercise of the ecclesiastical patronage of the Crown has been on the whole to the furtherance of Latitudinarianism. J. G. HALL.

UNEMPLOYED STOP WORSHIP.

LONDON, December 17.

LONDON'S unemployed made a demonstration at St. Paul's Cathedral this afternoon in a half-hearted, hopeless, and unusual manner. Only a few hundred, with appropriate banners, went in procession from Trafalgar square to the Cathedral, where they arrived during the progress of the service. They marched up the steps singing the "Marseillaise."

Here the motley crowd was joined by contingents from other quarters, and all, to the number of some 3,000, began filing into the Cathedral silently and respectfully.

The congregation in the Cathedral was on its knees at prayer and the tones of the organ had just been hushed when the wild mob swarmed into the vicinity of the building. The noise of the singing drowned out the voice of the white garbed canon and the congregation was thrown into a state of panic.

Before any action could be taken the doors of the Cathedral were flung open and the leaders of the procession stalked into the structure and down the aisles. They filed into the vacant pews until soon every available inch of space was occupied.

The canon officiating then began the "office for the day," and although for a time his voice was drowned by the hum of the moving mass, the unwelcome visitors soon quieted down. For a time all went well, but soon frequent murmurs interrupted the service, as men in various sections would exclaim angrily that they did not want sermons that would do them no good; they wanted acts and promises that the present situation would be relieved.

When in the course of his sermon the canon said that he knew perfectly well the men did not want charity but work, the Cathedral rung with cheers.

After the service the police dispersed the mob.—*From Associated Press Report.*

THE ENGLISH CHURCH UNION PILGRIMAGE TO PALESTINE.

[FROM OUR JERUSALEM CORRESPONDENT.]

JERUSALEM, November 22, 1905.

THE Bishop in Jerusalem was an invited guest on the steam yacht *Argonaut,* which left Marsailles on November 4th, calling at Naples, Nauplia, Kalamaki, Piræus, Beirût, and Haifa. There were 39 clergy in connection with the English Church Union on board, in addition to a sprinkling of devout laymen and ladies.

The Bishop embraced the opportunity of visiting St. Luke's mission at Haifa for a couple of days, when several of the pilgrims were absent from the yacht at Nazareth and Tiberias. His Lordship reached the Holy City on Saturday, November 18th. There was a special second Evensong with sermon to the pilgrims in St. George's Collegiate Church on Sunday, November 19th, and during the week some of the E. C. U. clergy availed themselves of the opportunity of celebrating the Holy Communion in the Chapel of the Angels.

On Tuesday evening, November 21st, the Bishop and Mrs. Blyth held a reception for *all* the passengers on the S. Y. *Argonaut.*

Canon Dowling conducted the pilgrims through the Church of the Holy Sepulchre shortly after their arrival in the Holy City, and on Sunday morning the Patriarch was pleased to hold a reception for 59 of their number. His Beatitude placed a string of Bethlehem beads around the necks of each of the ladies in the party, and dismissed the pilgrims with kindly words and his benediction.

The Rev. J. E. Hanauer took the pilgrims over the Tem-

[*Continued on Page* 281.]

FRANCE WANTS ONLY SECULAR NURSES

Religious Banished from Parisian Hospitals

SEPARATION ACT IS TO "SOCIALIZE RELIGION AND ELIMINATE THE CHURCH"

Anglican Cathedral at Gibraltar Organized

GERMAN EMPEROR WANTS NO UNBELIEVERS FOR SOLDIERS

The Living Church News Bureau,
Paris, December 1, 1905.

FRANCE.

IN spite of the remonstrances of many, who feel not merely the injustice that is being done, but see also the positive injury that the change will be to the patients of the Hôtel Dieu and the Hospital of St. Louis, the municipal Council of these two establishments appears determined to carry out laicisation of these hospitals. That is to say, the Nursing Sisters are to be replaced by secular nurses. It was in vain that M. d'Andigné pointed out the financial loss that would be incurred. It is estimated that this alteration will cost the city of Paris £4,000 or more. The results also appear to be quite problematical.

This Municipal Council again last week discussed the proposed laicisation of the Hôtel Dieu and the St. Louis Hospital. Two amendments in favor of delay on the grounds of expense, and of the necessity for further consideration of the proposed changes were put aside, by a vote of 47 to 32 in favor of considering the proposal. The first part, giving instructions for an application to the Government to repeal the decree of 1840, was adopted by show of hands, and the second, requesting the director of the *Assistance Publique* to remove the Sisters from the two hospitals within three months from the issue of the decree, and refusing their service in lay costume, was adopted by 45 to 28. It was explained that this latter provision would not prevent the Augustine Sisters in question from employment as lay-women in other work of the *Assistance Publique.*

In regard to the Separation Bill before the Senate many hard truths are being said in black and white (*chiaro oscuro*) which can hardly be pleasant hearing to some of the more moderate friends of the present Government.

M. Halgan saw in it the intention to destroy religion in France. Not merely was the Church disendowed, but she was subjected to all kinds of vexatious restrictions. The new Associations were rendered responsible for sermons uttered by their priests, over whom they had no control. M. Boudenoot having supported the Bill, M. de Lamarzelle criticised it at great length, especially refuting the responsibility of the Vatican for the final rupture. Pius X. was reproached with anti-French sentiments, but if he really had been so disposed he could long ago have transferred the French privileges to other hands. He further showed how the Revolutionary Goverment had repeatedly owned responsibility for the payment of the clergy. M. Vallé, chairman of the committee, said the Senate could not turn back in its present position. The Church was opposed to all modern principles.

To single out two only of the expressions above quoted, one by a "promoter," the other by an "opposer" of the Bill, viz.: "The Church was opposed to all modern principles" (the chairman), and "The bill had the intention of destroying all religion in France" (an opposer, M. Halgan)—to single out, I say, these, is more or less the admission from both sides of that which is the tacitly acknowledged object of every move in the whole Separation question, viz., "to socialize Religion and eliminate the Church." It is an effort to do that which England has succeeded, but too successfully, in accomplishing during the last 350 years, *i.e.,* to make the Church in the eyes of the "masses" a simple sect amongst other denominations of Christians, and even of non-Christians! It was pointed out in the *Matin* the other day, that out of the 130 millions of people in Russia, the revolutionary agitation was the real work of the 30 millions. The 100 millions understood little about it, and cared less. *"Mutatis mutandis,"* the same is the case with the anti-clerical and anti-religious movement in France. Out of France's 40 millions, do ten millions in reality care for this change of front, or wish the old state of affairs altered? I confidently believe not.

ANGLICAN BISHOPRIC OF GIBRALTAR.

The excerpt from the *Guardian* of present week may interest some who travel in Spain, and know something of the Gibraltar Church status. It is to be remembered that the Gibraltar Diocese, as far as regards the Rock, is quite on a different footing from the jurisdiction, exercised by the Bishop (acting for the Bishop of London) over Continental chaplain-

cies. Bishop Wilkinson, and Bishop Collins, when he is episcopating away from his Rock, are merely "permitted" to "influence" the chaplains under their supervision. They cannot close their churches or otherwise deprive them through the arm of the law. At Gibraltar the Bishop is on the footing of an English Bishop, or at least Colonial. It is curious to compare these facts with the status of the Anglican clergy at Malta. There is no Anglican Bishop of Malta, nor can there be such. The island became ours by concession, amongst the articles of which, I think I am not wrong in stating, was one to the effect, that the Roman hierarchy was to predominate.

To return: the English Cathedral at Gibraltar has hitherto been organized in a somewhat irregular fashion, the Cathedral body consisting of an Archdeacon and a body of Canons. Of these the former, owing to his geographical position, has been precluded from exercising any of the functions of visitation usually connected with the archidiaconal office; whilst the latter (with rare exceptions) have not received any formal installation in the Cathedral. After consultation with the Archbishop of Canterbury, the Governor of Gibraltar, and the Cathedral trustees, and with the advice and assent of his synod of clergy held in July last, the Bishop of Gibraltar decided to reorganize the Cathedral body. This decision has now been carried out. The new order was inaugurated on Saturday last, when the Ven. D. S. Govett, Civil Chaplain, who has held the office of Archdeacon for twenty-three years, was duly installed by the Bishop as the first Dean of Gibraltar. In future, all Canons of Gibraltar are to be installed by the Dean or his deputy as soon as possible after their nomination; and it is hoped that by degrees the Cathedral body may become a real source of strength outside "the city, garrison, and territory of Gibraltar," as it has long been within.

GERMANY.

Perhaps there is no other ruling sovereign in Europe, or out of it, whose words and deeds are more criticized than those of the German Emperor. The following extract from the *Lokal-Anzeiger* is not without its point or its teaching, quoting as it does the words of the Kaiser on the occasion of recruits giving in their oath of allegiance at Potsdam, the other day. It was in the church. Advancing to the space before the altar, he addressed the young soldiers thus:

"You see this altar, on which is placed the Cross, the symbol dear to every Christian. It is as Christians that you have to-day taken your oath of allegiance to the 'colours.' I wish and hope that this oath will always be present to your minds, and guide your acts. I have in my mind a memorable episode. When the Emperor of Austria, Leopold, confided the supreme command of his army to the celebrated Prince Eugene, and gave into his hands the bâton of a Marshal of the Empire, the prince took a crucifix, and, raising his hands to heaven, exclaimed, 'This is He who should be our generalissimo!' These are the feelings which I look to find in you," continued the Kaiser. "I desire to have soldiers in my army that are not only brave but pious; I desire no unbelievers"; and more, much to the same effect.

Of course there are those who would call this melodramatic, and to have been said for stage effect. We cannot judge, perhaps, of the inner motive, but we may be sure that, coming from a sovereign to his troops, such words will not have been without their effect. And I am one of those who believe in the sincerity of the speaker, with all his so-called eccentricities.

ROME.

Much activity has been displayed by the Pope in organizing new parishes in Rome, especially in the outlying districts. A first decisive step has been taken lately in erecting the Pontifical church of "Saint Joachim" into the parish church of this quarter. It will no doubt be a satisfaction to France (Roman Catholic) to know that this has taken place, since the French were the most liberal contributors towards the expense of the building in the first instance. It has been handed over to the charge of the Redemptorist Fathers, and *Prati* (the name of the quarter) has every reason to be satisfied with the guidance to which it has been entrusted.

GEORGE WASHINGTON.

STRIVE to be as a little child who, while its mother holds its hand, goes on fearlessly, and is not disturbed because it stumbles and trips in its weakness. So long as God holds you up by the will and determination to serve Him with which He inspires you, go on boldly and do not be frightened at your little checks and falls, so long as you can throw yourself into His arms in trusting love. Go there with an open, joyful heart as often as possible; if not always joyful, at least go with a brave and faithful heart.—*St. Francis de Sales.*

NEW YORK CHURCH NEWS

Missionary Day Planned by Junior Clergy

CONTINUED CAMPAIGN FOR DIVORCE REFORM

The Living Church News Bureau
New York, December 18, 1905

THE Junior Clergy Missionary Association is making plans for a Missionary Day to be observed here under the auspices of the Association, the date having been fixed for January 23d. It is the purpose to have conferences and services in various local centers during the day, and to conclude with a Missionary Mass Meeting in Carnegie Hall in the evening, at which several eminent speakers, clerical and lay, will be heard, and special music will be conducted by Mr. Richard Henry Warren. The detailed programme is now in the making.

The Junior Clergy Association has had three meetings this fall, under the direction of the Rev. Hiram R. Hulse, rector of St. Mary's Church, at which speakers were the Rev. Dr. Lloyd, General Secretary of the Board of Missions; the Rev. Mr. Lund of Wuhu, China; and Bishop Moreland of Sacramento. The meetings were all of informal character. On Thursday of last week the Association gave a smoker to the students of the General Seminary, at the parish house of the Chapel of the Incarnation. The Rev. Dr. William M. Grosvenor, rector of Incarnation parish, acted as host, and addresses were made by Bishop Spalding of Salt Lake, and the Rev. Philip Cook. The latter speaker outlined to the men his plan for helping the work of the Church in the West by the Appointment of deacons on the staffs of city parishes, and to send them West for two years' work. At the end of that time they would return, with their missionary experience, to take up city work. Just before midnight the men went into the chapel, where prayers were said by Bishop Spalding.

An unique organization has recently been started in St. Thomas' parish, with the Rev. W. H. Owen as leader. It is called the "Circle of Men," and meets on the second and fourth Thursdays of each month for the informal discussion of topics of Church interest. The Aspects of the Primitive Church, the Development of the Canon, the History of Holy Orders, are some topics that have been considered.

The Inter-Church Conference on Marriage and Divorce met last week in the Church Missions House, Bishop Doane of Albany presiding. There were present representatives of a number of religious bodies, the Church being represented by the chairman, by Bishops Greer and McVickar, and several presbyters and laymen. The principal action taken by the Conference was the authorization of a committee of five to present to the meeting of the Interstate Conference on Marriage and Divorce, to meet in Washington in February, the acts of the Interchurch Conference as taken at its five meetings. The committee consists of Bishop Doane, the Rev. Dr. William H. Roberts (Presbyterian), Mr. John E. Parsons (Presbyterian), Mr. Francis Lynde Stetson (Episcopal), and Judge William M. Lanning (Presbyterian). The committee was not instructed but was advised to consider the question of how far uniform legislation can be accomplished in the several states without lowering the scriptural standard of marriage. Bishop Doane was requested to prepare a third appeal to the public on the subject of Marriage and Divorce. An address referring to a campaign of education was received from a member of the Conference and was referred to a special committee, of which Bishop Greer is a member.

St. Paul's Church, Yonkers (the Rev. William M. Gilbert, rector), has just succeeded in paying off a mortgage of $13,000 on its property. Money for the purpose was raised through the personal efforts of the rector, who secured voluntary subscriptions to cover the necessary amount. St. Paul's Church is reported to be in excellent condition, and rapidly growing in numbers and influence.

AIMS OF THE SEABURY SOCIETY.

WHEN the American Church Missionary Society turned over its Brazil and Cuba missions to the Board of Missions, it was deemed wise by both Society and Board committees that the Vacation Conference, started by the Society at Richfield Springs in 1904, be not turned over, and the Society gave formal consent to a transfer of the Conference to a new organization. This new organization was named The Seabury Society of New York, after the first American Bishop, and its trustees were chosen from among the Lay Helpers' Association

of New York. This Association has been at work in upper New York City for eight years. Its president, Mr. Wm. Jay Schieffelin, was such when elected president of the American Church Missionary Society, and its founder and Head Helper was for a time lay secretary of the Society.

In the Borough of the Bronx and in the city of Yonkers these laymen have established fourteen missions. Four of them have now become incorporated as parishes, six others have been turned over to ordained men, and two of the remaining four are so large that clergymen are to be chosen for them as soon as possible. Bishop Greer approves highly of what has been accomplished, but agrees with the Helpers that there are no more places where missions should be started. Their work done, and well done, the Seabury Society, planned on larger lines, was the natural outcome. This Society is not for laymen exclusively, since many men in and out of orders say they do not favor a movement that seems to separate laymen from clergy. It is a Society for men, and its object is stated to be: "To increase the number of men who do specific work, outside of business hours and without stipends, for the spread of the Gospel of Jesus Christ."

That there is marked interest in New York in this movement among men, is shown by the fact that the Society's membership has grown rapidly within the last two months, and that out of this membership it has been possible to appoint an Advisory Committee which contains the names of not a few men who are already doing and giving much for the Church. This Advisory Committee is the body to which the trustees of the Society make report, and to which it looks for counsel in the important matters which are in hand. The Committee is called to meet in the Board Room of the Church Missions House, New York, on February 19, 1906. Efforts are to be made previous to that time to have funds in hand sufficient to pay the expenses of a Vacation Conference of 1906. If such funds be in hand, the Committee will, on the date named, select a location for the Conference. Invitations are in the Society's hands from Richfield Springs and Stamford, N. Y., and Northampton, Mass.

The Advisory Committee, just named from among the membership of the Society, is as follows: Messrs. J. Hull Browning, Eugene M. Camp, James H. Canfield, LL.D., William A. Clark, Thomas Darlington, M.D., Christopher C. Earl, John A. Ely, Jr., William Foulke, Rufus W. Frost, Henry W. Harvest, Frederic C. Kurz, Charles P. Maury, Charles F. Minor, C. LaRue Munson, John McLean Nash, J. Van Vechten Olcott, Henry W. Old, Henry Lawrence Purdy, Charles Lyon Russell, William Jay Schieffelin, Ph.D., William W. Skiddy, Robert W. Tailer, Millard F. Taylor, Wallace W. Thom, and John McE. Wetmore, M.D. It may be added that Dr. Canfield is librarian of Columbia University, Mr. Clark head of Gordon House, Dr. Darlington Health Commissioner of New York, Mr. Foulke treasurer of the American Bible Society and of St. George's Church, Mr. Nash treasurer of the Diocese of New York, Mr. Olcott member of Congress from the 15th New York district, Mr. Skiddy treasurer of the General Convention, and Dr. Schieffelin president of the American Church Missionary Society and of the Armstrong Association of Hampton Institute.

The place of the Seabury Society in the Church is among men who want to do more than to sit in pews, but especially among men who are natural leaders and are willing to devote time to a study of economic and successful methods. The plea of the Society is that it offers specific plans for the work which it asks men to do. At a meeting of the legal trustees of the Society, held on December 14th, the following statement was prepared and endorsed for publication:

"The Church calls loudly to-day, as it has at all times when most it realized its responsibility under the Great Commission, for men to do specific work for the spread of the Gospel. To their credit be it said, men are responding to this call. With this response there arise two supreme necessities:

"1. There must be leaders, and these leaders must have training as well as consecration. Furthermore, they must be located where they can touch elbows with the men they are to direct, and where they can know at first hands the problems of the work, and see day by day the working out of those problems.

"2. There must be methods of work. It is all very well to urge men to realize their responsibility. But suppose a company of men in a given city come forward and say they do realize it, and ask what they shall do next? It is right here that there are required definite directions, applicable to conditions obtaining in different cities and suited to men of different temperaments and talents. These methods must be based on exact knowledge of conditions, they must be explicit and practical, and they must be economic. Disregard of Church economics is a cause of many failures in Church work.

"The Seabury Society of New York does not aim to be national. It seeks rather to encourage the organization of Seabury Societies in other cities, to which it will gladly give of its experience, perhaps even of its supply of trained men. To illustrate its meaning about definite methods, the New York Society enumerates the following, and adds that all of them are in successful operation, even if some of them be yet small:

"VACATION CONFERENCES.—Vacation Conferences are held for Bible study, mission study, the deepening of the spiritual life, the interchange of successful methods, the acquaintance of workers, and a delightful and profitable summer vacation. There were at Richfield Springs last summer 408 workers and the aggregate of all audiences was 14,000.

"CHURCH EXTENSION IN SUBURBS OF CITIES.—We are becoming a nation of cities. Suburbs of these cities present serious problems to Church extension. Those problems can be solved by the utilization of one man trained and competent to direct, and other men to do the work. Since these men cannot be salaried, they must be laymen, working outside of business hours. There are no harder conditions in any city than were found in New York, where pressure upon time of men is keen beyond that in any city, and where rental and land values, even in distant suburbs, are beyond anything dreamed of outside of New York. Success in New York has not been a matter of money. It has not been wholly a matter of men, for method has played an important part. And principles are principles, and within reasonable bounds, they can be applied everywhere.

"SEABURY BANDS.—Seabury Bands are a corps of men competent, by study and native ability, to speak about all missions of the Church. New York men can speak on Japan, China, Latin America, Alaska, Indians, Mountain Work in Kentucky, the Apportionment, Diocesan Missions, and Church extension in upper New York. It matters little that the man who can hold any audience's interest has never been in the Far East, or that the speaker on Indians never saw a Red Man on a reservation. Meetings are held in parlors on week nights. Attendance is secured by invitations, issued usually by the man who owns the parlor, and directed to his neighbors. Two speakers give addresses of twenty minutes each. There is no collection, but there are people present who would not go to church or parish house, and invariably they remark that they never knew missions were so interesting. Three or four parlor meetings on as many points of the compass from the parish church have revolutionized sentiment in entire communities. There is no lack either of parlors or of week nights. The New York Society has eight speakers in its Band. In effect they are field secretaries of the Board of Missions and of the Board of Diocesan Missions—and they cost neither Board a penny.

"ANNUAL MISSIONARY COUNCILS.—These Councils are planned by the men of the city in which they are held. The initial meeting, workers only and preferably held in a parlor, hears a report on the State of the Church in the city, or perhaps the city and a few tributary towns. By this report, workers know exact conditions. The second meeting is a public one, and there are presented the whole responsibility—City Missions, Diocesan Missions, World Missions. The final meeting, preferably a dinner, maps out work for the ensuing year and appoints small committees of local men to perform it. The next year, on the same date, there is another Council, committees make report, and progress or the lack of it is recorded. Such a Council was held in Louisville, Ky., last October upon the suggestion of the New York Society, and Councils in a few other cities are planned. The number of such Annual Councils is limited only by the number of cities or groups of towns.

"A SCHOOL TO TRAIN LAY WORKERS.—In the New York lay work, sixty men have been trained as Bible Readers, Seabury Bands, Sunday School Superintendents, Lay Readers, and experts on missionary administration for members of vestries—one on each new vestry as soon as a mission became incorporated. By securing business positions for them, a few of these laymen, well trained as Church workers, have been transferred to other cities where needed as workers, but especially as leaders. The demand for such leaders is to-day far greater than the supply. The possibilities of training and locating laymen, especially lay leaders, have not been realized by the Church, yet they are almost limitless. In addition to a New York School of Instruction and Practice, it is desired to develop a Seabury Correspondence School, which will offer to workers everywhere courses in the English Bible, in Sunday School Instruction and Methods, in Missions, and in Church Economics."

IT HAS been well remarked, It is not said that *after* keeping God's commandments, but *in* keeping them there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—*F. W. Robertson.*

LEARN the lesson of thanksgiving. It is due to God, it is due to ourselves. Thanksgiving for the past makes us trustful in the present and hopeful for the future. What He has done is the pledge of what He will do.—*Bishop A. C. A. Hall.*

GOOD MISSIONARY SHOWING

Exceptionally Satisfactory Reports to the Board of Funds Raised

EQUALLY SATISFACTORY REPORTS OF WORK ACCOMPLISHED IN THE FIELD

NEW YORK, December 15.

THE Treasurer reported to the Board of Missions at its December meeting in New York, that, for the first three months of the fiscal year ended December 1st, the contributions towards the appropriations amounted to $67,866, showing a gain over last year for the same term of $18,324.84, which is certainly very encouraging. This gain included: from parishes $7,815.60, from individuals $3,983.26, from Sunday Schools $546.04, from Woman's Auxiliary and Junior Auxiliary offerings this year $4,151.03. The Treasurer furthermore stated that he had received an additional donation to be added to the "W. M. B." Fund of $25,000; making this fund $75,000 to protect the credit of the Society under its appropriations. The money will be placed immediately in the hands of the Standing Committee on Trust Funds who hold the previous $50,000.

The Treasurer also reported that a decision of the Court of Appeals of the State of New York has been rendered with regard to a bequest of $2,000 in which the name of the Society was not mentioned, for Indian and Domestic Missions, "In memorial of the late Mary A. Archer," the Court taking the bequest itself as Trustee, and it is practically decided that the Society will be named as its agent to carry out the purpose of the testatrix. This decision was rendered under a comparatively new statute and will be of great value to this and other Missionary Societies in the future. The question will be determined upon the showing that the testatrix had been a life-long member of this Church, of her interest in Indian and Domestic Missions through contributions in her church, and the further fact that she had been a subscriber to *The Spirit of Missions* for a long time.

The Board, at his request, gave the Treasurer authority to borrow $50,000 at his discretion to protect the obligations of the Society, if necessary, in advance of receipts from contributions.

NEGRO WORK.

Much information was received from ten of the Bishops concerning missionary work among the Negroes in the South, and a committee of the Board, who somewhat recently had made a visit to the Bishop Payne Divinity School, St. Augustine's School, Raleigh, and St. Paul's School, Lawrenceville, made an informal report concerning the same, showing that they were very much gratified with what they saw and with the progress that had been made; very strongly commending these institutions.

CHINA.

Letters were received from four of the foreign Bishops. The Bishop of Shanghai dwells upon the urgent need for the reinforcement of the teaching staff of St. John's College by the appointment without delay of at least two qualified young laymen. An announcement of this has been made to the Church, but no result so far has come. This need is the more important as it is altogether likely that two of the present professors will be leaving soon. The Bishop wrote of two very important meetings that had been held; on September 21st the annual gathering of the Chinese laymen. One hundred were present, representing all the stations. The meeting was a great success. After the Holy Communion, with sermon by Dr. Pott, debates followed on practical matters. A Laymen's Auxiliary was organized and the officers elected; the purposes being to bring men into the Church, to assist the clergy in spreading the Gospel, and the raising of funds for Church work, for which last a scheme was formulated and having been approved by the Bishop, who was presiding, it was adopted. The Bishop remarks: "The plan is entirely a Chinese one and is quite interesting." This society at once takes up the Missionary Thank Offering to be brought to the General Convention at Richmond. Bishop Graves hopes that the Chinese Church after this important step in advance will slowly and surely build itself up on a solid basis of self-support. The people are beginning to pass the stage of tutelage and want to work themselves independently. The idea of an independent Chinese Church is strong with them. The Bishop thinks that they have set their feet in the right road. The second meeting was the "Union Conference" at Pekin at the close of September, comprising members of various missions in the North. It was held with a view to the federation and union of the different bodies working in China. The Bishop realizes that it is necessary to move cautiously but finds there are many points in common on which we may well confer with others and to a large extent agree. He was pleased to note the hearty spirit of unity which prevailed, adding:

"Missionaries feel the evils of division more keenly and are more anxious for unity and to make sacrifices in its interest than the Church is at home. . . . The Chinese Christians are feeling the Christian brotherhood far more keenly than they do the things which separate them. . . . It appears to me that what we ought to strive after is a closer union of the missions of the English and American Churches in view of the fact that we shall be almost certainly confronted at some future day with a movement for union among the Chinese which, without some such influence as the historic position and conservative instinct of Anglican Christianity furnishes may run to all sorts of extremes. And, on my part, I shall use my best efforts to bring about a closer unity among ourselves in order that we may be in a position to deal with a movement for a wider union when it comes."

The Board gave authority to publish an appeal from the Bishop of Shanghai for $1,500 gold to start the station plant at Tsing-poo by the erection of a house to accommodate school, and church room, and for residence of missionaries; the land having already been secured and to a large extent paid for by the people.

JAPAN.

On All Saints' day, the Bishop of Tokyo consecrated St. Stephen's Church, Fukushima, and on the Sunday following, he admitted to the diaconate Mr. Chirkichi Kitagawa, who, for more than ten years, has been a faithful catechist. The Japan Church Missionary Society sends him at once as its representative to Formosa. On the 2nd of the same month the Bishop consecrated a cemetery at Wakamatsu; the Christians there having bought the piece of ground for the purpose. He thinks it was the first service of the kind in Japan. Trinity Cathedral, the chief church in the capital city of the Japanese Empire and the metropolis of Eastern Asia, has never had an organ. The Bishop says the congregation have made an effort, splendid for them, and the mother-in-law of the American Minister, now returning to the United States, has kindly and generously said that, with the help of her friends, she would do the rest. The Bishop says that he would esteem it a kindness if her effort were promoted. The Bishop of Tokyo has written to the Rev. Mr. Welbourn to make an effort during his vacation, in connection with his agency work for the Society, to raise $10,000 for the erection of a church in Hongo, Tokyo. When this was brought to the attention of the Board, the Bishop of Indianapolis, formerly a missionary in Japan, advocated it because of his own knowledge of its great importance. Whereupon the Board formally approved the request.

WEST AFRICA.

Letters were received from the Bishop of Cape Palmas and several of his missionaries. The building for the Girls' Training Institute at Clay-Ashland has been begun. It will be the largest building in Liberia and there has been difficulty in collecting sufficient material for it. The corner-stone will soon be laid. One of the best of our early Liberian missionaries was the Rev. L. L. Montgomery, who did good work at Bassa. It is pleasing to state that his son, Mr. Richard S. Montgomery, B.A., has recently been appointed as a teacher in Hoffman Institute, the diocesan training school, in Epiphany Hall, Cuttington. The Rev. James S. Smith of Edina had recently baptized three men from heathenism and one Liberian woman. Recites that the day school teacher under him had for the second year received his salary from a member of the parish. A letter had come from the Rev. Nathan Matthews of Cape Mount, saying that on account of the extremely cold rains, numbers of the native boys and the adults in the vicinity had suffered, but that he and his wife had nearly escaped the prevailing indisposition. Two of the native clergymen, educated in the mission, the Rev. Messrs. Muhlenberg and McKrae, are striving to get out new editions of the books in the Grebo language, prepared originally by Bishops Payne and Auer. They even hope to go on to a translation of the Prayer Book and Hymnal and an edition of the Bible, if their lives are spared. It is found that considerable help can be rendered in producing the first of these books by the American Tract Society. The matter has been referred to Bishop Ferguson for his advice and concurrence.

DR. LLOYD'S DECLINATION.

The information that the General Secretary had declined his election to be Bishop Coadjutor of Southern Virginia being communicated to the Board, a resolution expressing the deepest satisfaction of the Board that the General Secretary had conceived it to be his duty to remain with them was unanimously passed.

THE ENGLISH CHURCH UNION PILGRIMAGE TO PALESTINE.

[*Continued from Page* 277.]

ple Area, and the last, but not the least, detail to be recorded, is that 17 priests during the week in question celebrated the Holy Eucharist in the Chapel of Abraham at the earliest possible hours.

Everything was carefully arranged beforehand to make this memorable visit pleasant and profitable, and as the weather was delightful, it is hoped that additional pilgrims from England and the United States of America will be induced to follow the example of their Anglican brethren who originated this tour.

T. E. D.

THE MINDS that are alive to every word from God, give constant opportunity for His divine interference with a suggestion that may alter the courses of their lives; and, like the ships that turn when the steersman's hand but touches the helm, God can steer them through the worst dangers by the faintest breath of feeling, or the lightest touch of thought.—*Richard H. Hutton.*

BISHOP COADJUTOR ELECTED IN WESTERN MICHIGAN.

A SPECIAL convention of the Diocese of Western Michigan was held in St. Mark's Church, Grand Rapids, Tuesday, December 12th. Bishop Gillespie celebrated the Holy Communion at 10:30 A. M., assisted by the rector, the Rev. Dr. McCormick, and the Rev. Messrs. Rippey, Wells, and Law. The service was simple, with no choir, the vested clergy entering from the chapel preceded by the crucifer, the organist playing a march. The Rev. R. H. F. Gairdner acted as marshal.

At 2 P. M., after brief devotions, Bishop Gillespie read the following address:

"*Dear Brethren*—It has been my desire, and I hesitate not to say my prayer, that when years and infirmities must suspend my activity, I might enter on 'the rest that remaineth for the people of God,' that my diocese might be relieved of my support, and that its activities might be in no way impaired.

"It has pleased 'the God of my life,' in His wisdom and goodness, that 'the silver cord should not be loosed,' even in the period when 'the eye is dim and the natural force is abated.' While I might yet discharge what I call the office duties of my position, and to some extent meet the calls for Confirmation with the usual address and sometimes preach, I am unwilling to subject the parish and clergy to the uncertainty of appointment and the lack of fulness becoming the services.

"I therefore avail of the wise legislation of the Church and ask you to elect a Coadjutor Bishop. I shall assign to him, when elected and consecrated, the visitation of the parishes and missions, with

REV. JOHN N. MC CORMICK, D.D.

the administration of Confirmation, and the supervision of candidates for holy orders. While I am no more explicit in fixing our mutual position, I shall expect such unity of purpose that necessity and convenience will always regulate our work.

"It would grieve my heart at this time to think that I should no more meet the many friends who have so kindly provided for my comfort, with whom I have held 'sweet counsel'; and I must hope that I may occasionally come to their homes. You will soon proceed to the solemn choice of a 'Father in God.' I have refrained from any expression of choice, and your sense of propriety has forbidden any inquiry. I rely on your wisdom, your loyalty to the diocese and the Church, and to the guidance of the Great Bishop and Shepherd of Souls in answer to your prayer, to elect one, in the language of the testimonial you will solemnly sign, 'of such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop to the honor and glory of God and the edifying of His Church, and to be a wholesome example to the flock of Christ'; and to whom you will give the same loyalty you have shown to myself.

"I must express my heartfelt gratitude to the brother who has so actively engaged in the effort to increase the episcopal fund to enable the diocese to give me this aid, and to those who have so generously contributed. I trust the desired sum will yet be reached and I can think of no better way than a fund secured from the 9,000 on whom I have laid my hands in Confirmation."

The roll call showed an unusually good number of the laity present and nearly every parish and mission in good standing on the books of the treasurer.

The canon governing such elections, the "Testimonials" to be signed at the election of a Bishop, and, from the Ordinal, the vows required, were read by the Secretary of the Convention.

After silent prayer and the reading of Acts i. 24, 25, an informal ballot was taken, each voter naming two candidates as first and second choice respectively.

The informal ballot practically settled the election, the vote standing as follows for first choice:

	Clergy.	Laity.
Total vote	23	60
Rev. John Newton McCormick, D.D.	16	41
Rev. Lewis Brown, Ph.D.	0	5
Rev. Roger Hanson Peters	0	3
Rev. William Lucas	0	3
Scattering	7	8

The formal ballot showed the following result:

	Clergy.	Laity.
Total vote	23	60
Necessary to a choice	12	31
Rev. John Newton McCormick, D.D.	19	54
Rev. Francis R. Godolphin	0	5
Scattering	4	1

The Rev. Dr. McCormick was declared elected, the election was made unanimous, and the Doxology was sung by the members of the Convention. A committee consisting of Rev. Chas. Donohue, Secretary of the Convention, Mr. J. Davidson Burns of Kalamazoo, and Mr. Thomas Hume of Muskegon, was appointed to notify the Bishop Coadjutor-elect. After adjournment he was formally notified and accepted in a few graceful words.

On motion, the salary of the Bishop Coadjutor-elect was fixed at $3,000 per annum, with an allowance of $500 for travelling expenses. Owing to the absence of the Rev. William Lucas who was to report on the raising of money for the increase of the "Episcopate fund," no formal report was made. The members of this special committee, acting with the Standing Committee of the Diocese, have made arrangements for the salary of the Bishop Coadjutor.

Resolutions of appreciation of Bishop Gillespie's long, self-denying, and faithful service were referred to the Rev. W. J. W. Bedford-Jones, Rev. Woodford P. Law, Mr. Jacob Kleinhaus, and Mr. J. Davidson Burns, who are to prepare a suitable testimonial.

THE BISHOP-ELECT.

The Rev. Dr. John Newton McCormick was born in Richmond, Va., February 1, 1863. He was educated in private schools in Baltimore, Md., and later was graduated with the degree of B.A. from Randolph-Macon College at Ashland, Va. After his graduation he spent two years in post graduate work at Johns Hopkins University in Baltimore. He was made deacon on December 4, 1892, in Lee Memorial Church, Lexington, Va.; priest in St. Paul's, Suffolk, Va., March 16, 1893, both by Bishop Randolph. His ancestors had been Virginia Churchmen for many generations, the maternal grandfather, Colonel Augustine Newton, having been a vestryman of St. Paul's Church, Alexandria, in the churchyard of which he and his wife are buried.

Dr. McCormick served several parishes in Virginia and was then called to St. Luke's Church, Atlanta, Ga., where he served as rector for three years, leaving that parish to come to St. Mark's Church, Grand Rapids, in 1898. The degree of Doctor of Divinity was conferred upon him a few years ago by the University of the South. Dr. McCormick is author of two useful works, *Distinctive Marks of the Episcopal Church* and *The Litany and the Life.*

GOD is not found in multiplicity, but in simplicity of thoughts and words. If one word suffice for your prayer, keep to that word, and to whatever short sentence will unite your heart with God.—*Margaret Mary Hallahan.*

SHE IS NOT sent away, but only sent before; like unto a star, which, going out of our sight, doth not die and vanish, but shineth in another hemisphere: ye see her not, yet she doth shine in another country.—*Samuel Rutherford.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE NEW BIRTH.

FOR THE FIRST SUNDAY AFTER CHRISTMAS.

Catechism: VI. Summary. Text: St. John iii. 7.
Scripture: St. John iii. 1-16.

BEGIN with the story. Try to understand the significance of the story, and the deeper lesson concerning the New Birth will be better understood, and more easily taught.

Why did Nicodemus come to Jesus that windy night? He was one of the Sanhedrin (St. John vii. 50). He was a man of power and influence among them. It is quite natural that he should investigate for himself what had so much impressed him. The Lord Jesus had come to Jerusalem at the time of the Passover. He had attracted the attention of the whole nation by His action in cleansing the Temple. He had done many miracles, and had taught the people. Nicodemus, as a well informed Jew, would be looking for the promised Coming One who was to restore the kingdom to Israel. He was evidently impressed by what he had seen and heard of the Master. He came, as any political leader might have come, to find out for himself the meaning of this Man's mission, and to offer help if it seemed promising and advisable. If He was to set up the kingdom of God for which all Jews were looking, he was ready to advise Him as to methods and, if his advice were followed, he was doubtless ready to have a share in the work. Perhaps he looked to the future, and hoped that he might be rewarded by an office of importance in the restored kingdom.

That he had some such thoughts about the work and kingdom of the Master is evident from the first words of the Lord Jesus addressed to him. Those words (v. 3) are meant to make it clear to Nicodemus that the Kingdom of God is something else than the political kingdom of Israel. Every one born of the seed of Abraham was, by virtue of that birth, a member of the kingdom of Israel. Jesus startles Nicodemus by His declaration that it was necessary to be born again to see or to enter the Kingdom of God. He also explains His meaning. He made it plain, even to Nicodemus, that His Kingdom is a spiritual kingdom. He explains that this new birth is "of the spirit," and makes a man something more than he was by virtue of having been born "of the flesh."

When He speaks of being born of water and the Spirit, we understand that He refers to the Sacrament of Baptism, since He afterwards sent out His Apostles with the charge that they baptize disciples with water (St. Matt. xxviii. 19). He also said that whosoever believeth and is baptized shall be saved (St. Mark xvi. 16). It is strange that there should be any to question the fact that He meant to connect the new birth with Baptism, for it would seem that Nicodemus himself must have understood it to refer to some such rite if he had heard of St. John Baptist. Even if he had not, he knew the Jews received proselytes by baptism. In the light of the fact that St. John had said that while he baptized with water, the Coming One should baptize with the Holy Spirit, it would seem hardly possible to refer His words to anything else.

It may be well to point out to the class the difference between John's baptism and Christian Baptism. The Baptist baptized those who repented, with the baptism of repentance. At the very time that Nicodemus came to Jesus the disciples of Jesus were doing as John Baptist had done, they were giving men the baptism of repentance (St. John iv. 1, 2). But neither was this the Baptism of water *and the Spirit* which admits into the Kingdom of God. That could not be given until the Holy Ghost had been "given" (Acts i. 5). Christian Baptism was not administered until after Whitsunday, which was in itself, for those disciples who had already been baptized with the baptism of John and upon whom the Holy Spirit came that day, the new birth into the Kingdom of God. And they at once began administering the rite of Christian Baptism. But that the baptism of John without the Pentecostal gift of the Holy Spirit was not Christian Baptism is evident from the fact that St. Paul baptized the twelve men at Ephesus who had only John's baptism (Acts xix. 1-6).

The words "and the Spirit" are the key to the understanding of the new birth. It is the presence of the Holy Spirit which makes it something entirely different from the washing of John's baptism. The Master points this out to Nicodemus. He uses the force of the wind as an illustration. It is unseen, and beyond the power of men to cause. We see its workings, but we do not see the wind. So is everyone who is born of the Spirit. His power, and the effect of His Presence, may be observed, but how He comes we may not know. Yet the Spirit is there. He comes and we are reborn.

That it should be necessary to enter the new Kingdom by a new birth is in strict accordance with what we have observed in nature's laws. The different kingdoms of the natural world are all distinct. It is impossible for the members of the mineral kingdom to pass into the vegetable kingdom, except as that upper kingdom reaches down and takes them into union with itself. In the animal kingdom we have examples of members which have a capacity for becoming something higher. The caterpillar is a familiar example. The creeping worm has the latent capacity to become the airy butterfly. He may, or he may not realize his possibilities. Unless he fulfils the conditions of his rebirth he dies as a worm. Most caterpillars die as worms. But some are reborn as butterflies. So, unless we are born into the Kingdom of God by placing ourselves in the way which has been marked out, we may not enter into and enjoy the higher privileges of the Kingdom of God.

We enter the Kingdom of God, then, by a new birth. It is required by the fact that the Kingdom is something higher and of another order than the kingdom into which we are born by natural birth. But since it is a "birth," it must take place once for all. It cannot be repeated. When we are baptized, we are born into a new Kingdom. We may fail to observe the laws of that Kingdom, so that we are sickly members, but we do not need to be again baptized. Repentance and obeying the laws of the Kingdom alone are needed to restore us, since we are already members of the Kingdom. That is why it is impossible for anyone to be baptized more than once. If they have been once baptized, any repetition of the rite is meaningless and a sacrilege. If there is any doubt as to the fact or validity of the baptism, it may be administered in the hypothetical form only (P. B. p. 265).

Nicodemus, the master in Israel, was puzzled. He could not understand how these things could be true. Nor does Jesus try to explain it so that he may understand. He rests it back instead upon His own word. "We speak that we do know, and testify that we have seen." We must accept this on the word of the Lord Jesus. If He is such an One as we believe, we know that it must be true, because He said it. Yet the Master told Nicodemus that this was an "earthly" thing compared with some of the "heavenly" things of which He could speak. He spoke of some of them, and it was when Nicodemus had seen His words come true, and had seen Him lifted up upon the cross that he was drawn to Him and confessed Him as his Lord (St. John xix. 39).

Having shown the meaning of the "New Birth," and made it clear that it takes place at Baptism, and that it is a reasonable thing, although transcending experience and therefore to be taken on the word of the Master, it remains but to show that it was, as a matter of fact, required for entrance into the Kingdom. We have seen that the Lord Jesus commanded His Apostles to baptize believing disciples (St. Matt. xxviii. 19), and that He declared that the baptized were in the way of being saved (St. Mark xvi. 16). It is not hard to show that His

TIME'S CHRISTMAS CHIME.

Once more upon the mighty dial's disc
Uplifted point the steadfast hands of Time,
Anew to mark the hour when heaven and earth
Once, listening, paused, to hear the golden chime:
"Glory to God!" from out the Belfry high
Rang sweet the notes. And lo! whene'er again
The hour returns, anew rings out the chime:
"Glory to God, and Peace, Good will to men!"

L. L. ROBINSON.

Apostles carried out His directions. The men who were pricked to the heart by the Pentecostal sermon of St. Peter asked eagerly: "What shall we do?" The answer was clear and plain: "Repent, and be baptized every one of you" (Acts ii. 37, 38). The story of St. Philip and the Ethiopian Queen's officer makes a good story to tell to small children for the purpose of showing that every one who would come into the Kingdom must come in the same way of Baptism or the New Birth (Acts viii. 26-40). The Catechism and the Prayer Book services for the administering of the rite, furnish much good material for this lesson.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE IRVINE ORDINATION.

To the Editor of The Living Church:

WE are all agreed that the Irvine affair has been a sad blunder, a grave scandal, a deplorable sacrilege, and a grievous offence. It has wounded the hearts of friends, it has caused the enemy to blaspheme, it has betrayed a great Church into sin against the Holy Ghost, and it has offended the moral sense of the whole country. This we have felt and this we have said.

But, are we not in danger of weakening our cause by repeating these things too often? This is most surely a case in which the less said the better. Of course, something had to be said, and you, Mr. Editor, expressed what we all felt by saying the right thing in strong and vigorous English.

We know that in the court of God and in the court of reason our cause is just. No one can feel more keenly than I do the great wrong that has been committed against Catholic Order and discipline, against Christian fellowship and charity. But the Church must display her strength of character by preserving under the present provocation an attitude of *calmness, self-possession,* and *quiet dignity.*

Harsh words avail nothing. They may cause the actors in this wrong to smart, but cannot hope to move the powers which must decide the issue. Anger cannot promote the Lord's Glory or Work, or lead to the fulfilling of His Will. "The wrath of man worketh not the righteousness of God."

We must maintain a dignified reserve. Having expressed our mind, let us wait in faith for God to do His Will, working through His proper channels, in restoring peace and good will in Zion.

We must not lose sight of great principles. In our strivings towards reunion with our Russian brethren we felt that we were doing our Lord's Will. Granted that much of the pleasure has been taken away, the work still remains. In this there has been no change whatever. We are under the same obligations to work and pray for reunion as before. We must not allow the mistakes of one of Christ's servants to cause us to cease our efforts in this behalf. If we are striving to do God's Will, we must not be surprised and disheartened if, in this as in all other things, all sorts of hindrances come.

If we really meant all that we said in our words of peace and good-will, let us show it in our present attitude. Certainly, we were not self-seeking in our acts of brotherly kindness and Christian charity. Let us not stoop to things petty and unworthy and betray a trust, because others have forgotten. *Let the Will of God be done.* Let us be willing to suffer in the well-doing, if only we may repair in the slightest degree the rent in the robe of the glorious Christ.

We feel the reproach cast upon us. Our hearts have been grieved, our love has been wounded. But, let us think of our adorable Head. His Sacred Heart has been grieved, His unspeakable Love has been wounded infinitely more!

Dr. Pusey used to say of the Anglican Communion, so beset with disappointments, so harassed by vexing perplexities within and without, that the one great virtue which it cultivated was *patience.* Let us not forget this at the present time. If the Anglican Communion is to be, as we verily believe, the great unifying leaven in the Catholic world, she must prepare for her work and enter upon it with patient endurance of misunderstandings, misrepresentations, reproaches, and insults. These things must be expected and must be endured in the spirit of meekness. We must look for misunderstanding and misrepresentation. Our place in the body Catholic as the Church of the Reformation invites them. The work of a Catholic Reformation shall not be in vain. The influence of the Anglican Communion, Catholic yet Reformed, primitive yet progressive, is working as leaven in every part of Christendom to-day. As the Church of the Reformation and also, as we believe, of the Reconciliation, our work of *progression* in imparting vitality and virility to the Catholic Faith and Life must manifest itself also by an insistence upon a *retrogression* to the practices of the days of primitive Faith and Order. Others may set at naught the Canons and discipline of the Catholic Church. *We keep them.* Others may commit sacrilege by repeating a sacrament. We dare not thus sin against the Holy Ghost. Why? Because a Catholic Reformation has swept away forever the complacency of a corrupt ecclesiasticism, and has revealed to us a present Lord and Life-giver, the Holy Ghost, acting through the priestly (sacerdotal) spirit, life, action, and character of the Spirit-bearing Body.

The priestly acts of the Catholic Church, in the administration of sacraments and of discipline, are the Acts of God the Holy Ghost. His power, which is supreme in its operations and influence, recognizes the right of none to annul or bring to naught.

My brethren of the priesthood, we may be sure that this deplorable affair will bring the whole question of our relations with the Eastern Churches to the surface. Some action tending to adjust matters which are at present uncertain or undefined must be taken. The time has come to ask a hearing, to present our case, and to expect a definite answer.

Besides, action in this matter cannot be taken by our Order. It belongs to our Bishops. The Anglican Episcopate has been insulted and set at naught. Let our Fathers in God act. It is their matter.

The Presiding Bishop, acting with the Archbishop of Canterbury and the Metropolitans of the whole Anglican Communion, should bring the influence of a united episcopate to bear upon the Holy Governing Synod of Russia. Such an unwarranted intrusion as that of his Grace Archbishop Tikhon should not be allowed to pass unnoticed. Such a glaring breach of ecclesiastical etiquette calls for a vigorous and peremptory protest. If these representatives of the great Russian communion are to be regarded by us as *enemies,* ready to set at naught our canonical acts, to deny the validity of our sacraments, and to prey upon our membership as occasion offers, it would be well for us to know it, and that speedily. CHARLES LEV. BRINE.

Christ Church, Portsmouth, N. H.

FROM THE PRESIDENT OF KENYON.

To the Editor of The Living Church:

THE faculty of Kenyon College being a body of law-abiding citizens, have been somewhat surprised at the admonition which THE LIVING CHURCH has twice thought necessary to address to us, to coöperate with the civil authorities in the investigation of the death of Stuart Pierson, but the "judicial proceedings," such as they were, being now over, you will perhaps allow me a word as to their character.

On the 2nd of November the coroner of this county began a secret inquest into the death of Stuart Pierson, sitting without a jury and behind doors closed even to the lawyer who represented the witnesses most closely concerned. The College authorities rendered what assistance they were able to the investigation, some additional witnesses being summoned at our suggestion. During the time of the inquest, however, false and sensational stories as to the testimony offered at this secret tribunal were freely circulated in the newspapers, and these stories the faculty and trustees of the College denounced whenever opportunity offered. As many of these reports purported to bear the official sanction of the coroner and prosecutor, our flat denial of them was in some quarters taken to imply opposition to the civil authorities.

On the 11th of November the coroner filed his verdict, but without a word of testimony to support it, and for two weeks Kenyon College was thus at the mercy of a sensational press and a public credulous of horrors, all upon the unsupported dictum of a petty official. The Grand Jury, despite the newspapers' stories to the contrary, when it filed its report on the 1st of December, made no reference whatever to the case, and as the discussions of a Grand Jury are confidential and un-

recorded, there is no evidence, and can be no evidence, as to their opinion.

"The civil authorities of the state of Ohio, who alone have jurisdiction," have now dropped this case, and as there is no appeal from a coroner's verdict, Kenyon College has no legal redress. At this point, and for the first time, we have shown the contumacious spirit of which we have been suspected throughout the whole investigation; against the violent protests of the coroner we have secured a transcript of all the testimony offered at the inquest. This testimony we are now publishing, as being in itself a full and sufficient refutation of all the false and calumnious stories which have received currency in regard to the students, fraternities, and faculty of Kenyon College. A copy of the same will be sent to any address upon application to me. Yours sincerely,

Gambier, Ohio, 11 December, 1905. WILLIAM F. PEIRCE, *President of Kenyon College.*

CHURCH UNITY.

To the Editor of The Living Church:

JUST a word apropos of Church Unity. Several years ago, a Methodist minister, the President of a Church College, said to me: "If your vision of one Church is ever realized, why could not the uniting denominations distinguish themselves for a time as 'Methodist Episcopalians,' 'Presbyterian Episcopalians,' 'Lutheran Episcopalians,' 'Baptist Episcopalians,' etc., at least until the merging process had become complete. Just as in our grammar outlines, we used to bracket off the divisions and sub-divisions of the parts of speech." I give the thought for what it may be worth. It seemed to me not a wholly bad suggestion, if one consider at all the fondness with which some cling to a familiar name. LUIDA D. KUHLTHAN.

HONORARY DEGREES IN AMERICA.

To the Editor of The Living Church:

I WAS interested in reading in THE LIVING CHURCH of November 18th the letter by the Rev. W. S. Simpson-Atmore on Honorary Degrees. It is quite true that we in England do not put much value on such degrees as Mr. Atmore criticises. "It's only an American Degree," generally signifies that the user of the phrase means that the holder of the degree would command more respect if he did not possess it.

There are many, of course, valuable American degrees which rank high in the academical world, but people will generalize—you cannot help it—and all American degrees suffer in consequence of the valueless honorary degrees that seem to be so easily obtainable.

I have been much struck in reading your paper by the number of clergymen in the American Church who bear the title of doctor. It would seem as though the majority did. In the English Church a very small proportion of our clergy outside professional rank can write D.D., LL.D., or D.C.L. after their names, with the result that a doctor's degree stamps a man as a scholar of no mean ability. Yours truly,

Taunton, England, Dec. 4, 1905. E. S. FIELD.

P. S.—There are nothing like a dozen Doctors among the clergy of this diocese (Bath and Wells). In fact at the present moment, not having the Diocesan Calendar at hand, I can only think of five, but there may be two or three more. E. S. F.

DR. LITTLE'S "JOHN WESLEY."

To the Editor of The Living Church:

AS an ex-Methodist minister, and the son of an English Wesleyan minister, but now, by the grace of God, a priest of the American Church, hence a true Wesleyan still, I want to express my gratitude to the Rev. Arthur W. Little, D.D., L.H.D., rector of St. Mark's Church, Evanston, Ill., for his latest book, *The Times and the Teaching of John Wesley.*

How earnestly I wish that this book could be in the hands of every Churchman and every Methodist in this land. The price is within the reach of all—only 25 cents. Both Churchmen and Methodists, I know by actual experience, are not generally familiar with the *life* and *teaching* of John Wesley. But comparatively few know that he was a Catholic Churchman of the most pronounced type, that he never left the Church, nor organized a "Methodist Church," but a society within the Church, or that he opposed all separation from the Church of England, and declared that if the Methodists left the English Church, they left him, and that God would leave them, and that he lived and died in full communion with the Church of England.

A very small number know the facts. I was taught the truth about John Wesley in my preparation for the Wesleyan ministry in England, with divers reasons and sundry excuses given for leaving the Church after the death of Mr. Wesley and starting a new sect, all of which were very unsatisfactory to me at the time, but later on, seemed to me to be both foolish and wicked. But the truth about John Wesley and the origin of the Methodist Church is not generally known, either to Church folk or to Methodists. The great mass of the people have neither the money nor the time to buy and read the books necessary to gain this information. For these, the Rev. Dr. Little's book is a very great convenience. He has gathered from many sources the facts concerning *The Times and the Teaching of John Wesley,* and published them in book form, so that for 25 cents and a couple of hours' reading, anyone can learn the truth in regard to Wesley and Methodism. I must say that, personally, I am delighted with the book. The Church is indebted to Dr. Little for this work. Let us show our appreciation of it by helping to circulate it. It is a good thing. Let us push it along.

In your issue of December 16th, there is a splendid review of the book, under the signature of "F.," which I recognize as that of my beloved diocesan who, like myself, left Methodism for the Church of Wesley in order to be a true Wesleyan.

I am glad that the enterprising Young Churchman Co., which has done so much for the Church in the past, and furnished us with so many good things, has published this book of Dr. Little's, in good, clear, readable print and at so low a price. But I want to suggest an addition to the book, which will, in my judgment, make the work complete. I would like to see The Young Churchman Co. print at the end of the book, two sermons preached by the Rev. John Wesley, as published in his sermons. One of these is his sermon on "The Duty of Constant Communion," and the other is his sermon on "The Ministerial Office," in which Mr. Wesley shows that for Methodist ministers, or for any minister not ordained by a Bishop in a line of succession from the apostles, to administer sacraments is the sin of Korah, Dathan, and Abiram, as recorded in the sixteenth chapter of the Book of Numbers. These two sermons are to be found in the second volume of Wesley's published sermons. I feel sure that Dr. Little would not object to their publication with his book. Our Methodist brethren would doubtless be pleased to have The Young Churchman Co. publish these sermons in connection with Dr. Little's book, thus giving them a wide circulation, because they publish these two volumes of sermons by John Wesley (including the two above mentioned), and put them into the hands of the candidates for their ministry to read. Though it is only fair to say that there is (as published by the Methodist society) a footnote in connection with the sermon on "The Ministerial Office," intending to explain away and break the force of the teaching of Wesley in this sermon. This explanation bears upon the face of it the appearance of a myth: it is comparatively modern and exceedingly doubtful as to its origin or truthfulness. Be that as it may, as our Methodist friends publish these sermons for their people to read, they no doubt will be delighted to have them published by someone else, so as to give them a much wider circulation.

I sincerely hope that The Young Churchman Co. will take this suggestion under consideration and see its way clear to do this. It will please multitudes of Churchmen, who otherwise would never have the opportunity of reading those famous and Churchly sermons; while our Methodist brethren will rise up and call them blessed, no doubt, for helping to circulate Methodist literature and to make our people familiar with the teaching of that famous Catholic Churchman—the Rev. John Wesley.

I would suggest to every reader of THE LIVING CHURCH that he immediately order at least one copy (a dozen copies, if he can afford it) of this book, *The Times and the Teaching of John Wesley,* by the Rev. Dr. Little, read it carefully, and then circulate it among his friends and neighbors. It will be like "bread cast upon the waters," for we shall "find it after many days." THOMAS HINES,

Warsaw, Ill. *Rector St. Paul's Church.*

[Wesley's *Duty of Constant Communion* is published in tractate form by The Young Churchman Co., at 2 cts., and his *Reasons against a Separation from the Church of England,* by Thomas Whittaker, at 10 cts.—EDITOR L. C.]

NEW MADONNA BY MAZZONI. (BORN IN GENOA, 1869.)

THE MORNING WALK. *Gainsborough.*

CHRISTMAS EVE.

Now silence rests on valley and on hill,
And on light feet around the grassy rings
No fairies dance; no lonely cricket sings,
Nor shepherds' cries the voiceless spaces fill.
The flocks lie folded, and the air is chill,
No faintest wind along the pasture springs,
The very dreams have closed their downy wings,
The mountains sleep—the night is deathly still!

But hark! I hear a music far and fine,
A solemn strain unknown to mortal mirth:
And through the shadows of a world forlorn
What radiance rushes from the heavenly shrine!
What anthems sound, as at the gates of earth
The white wing'd angels trumpet to the morn!

RICHARD OSBORNE.

HYMN TO THE HOLY INNOCENTS.

In Rama rose a mourning voice, nor would it e'er be stilled;
For Herod's wrath decreed your death; your life-blood must be spilled
Lest that wild monarch's messengers miss Him whose death was willed.
Pray for us, Holy Martyred Babes, that we may never fail
Till we have followed in your train, and rest beyond the veil.

Though ye your little lives laid down, He lived a Life of Love,
Then died that we might live again in happier realms above.
Your lives for His, and His for us! Oh, may this lesson move
Our hearts to sacrifice ourselves, and route the foe within!
Pray for us, Holy Innocents, that we may conquer sin.

The prophet's vision came to pass, and Rachel's tears were shed
In sorrow for her lost ones—nor would she be comforted;
For you, her loving children dear, she mourned as ye were dead!
Pray for us, ye baptized in blood, that we may win the strife
And evermore rejoice with you in everlasting life.

BENJAMIN L. LATHROP.

A TRACT FOR PUBLIC SCHOOL SCHOLARS.

BY THE REV. WM. C. POPE.

IT is ordinarily taught in the public schools that the Church of England was founded by Henry VIII.

As he became king in 1509 and the first article of Magna Charta, signed June 12, 1215, reads: "The Church of England shall be free," it is evident, teachers making the above assertion, are badly confused on dates.

It would be more consistent for Roman Catholic teachers to say that Henry killed the Church of England, than founded it, for the Convocations of Canterbury and York in 1534 made the declaration, that "the Bishop of Rome had no greater jurisdiction" in England "than any other Bishop," and Henry enforced the declaration.

And yet why should such an assertion be injurious to England's Church?

The Church was introduced into England in the first century, the inhabitants being Celts. In the sixth century the heathen Angles, Saxons, and Jutes invaded England and drove the Christian Celts west to Wales and Cornwall.

These heathen were mostly converted by Celtic monks from Scotland, who recognized Columba of Iona as their leader. The same year Columba died (596) Augustine, with 40 Italian monks, entered Kent, and were instrumental in converting a small fraction of the heathen.

The Celtic and Italian schools came into conflict at the Northumbrian Court, whose king, trained according to Celtic customs, had married a princess brought up in Kent, where Roman practices prevailed. The king kept Easter according to Celtic reckoning, and the queen according to Roman, so while one part of the court feasted, the other fasted.

The king summoned representatives of both schools to discuss their differences before him, at Whitby, 664. The papal school gained the victory, as it was represented that St. Peter held the keys of the kingdom of heaven, and disobedience to the Bishop of Rome endangered one's entrance there.

On these grounds the king gave his decision in favor of the Roman school, whose power increased until it was overthrown in the English Convocations of 1534.

William of Normandy entered England in 1016 with a banner blessed by Pope Alexander II., and his conquest it was that chiefly fixed the Roman yoke upon England. Yet when Gregory VII. demanded homage from him he replied, "Homage to thee, I have not chosen, neither do I choose. I never made a promise to that effect, neither do I find it was ever promised by my predecessor to thine."

England got on quite well without the Pope for 1000 years, and comparing present England with Roman Catholic countries of to-day, it appears probable, that England, and England's Church, will prefer the Bishop of Rome's room to his company for a long time to come.

Literary

RELIGIOUS.

The Christian Doctrine of Salvation. By George Barker Stevens, Ph.D., D.D., LL.D. International Theological Library. New York: Charles Scribner's Sons, 1905.

Dr. Stevens has produced a notable and scholarly addition to the literature of the doctrine of the atonement, although its point of view is utterly alien to Catholic theology, and its conclusions defective and one-sided. It is an elaborate polemic against the doctrine that the death of Christ has, in the ordinary sense of the phrase, objective value as in itself vicarious and propitiatory. The view defended is that our Lord's death is to be regarded as incidental to His life and moral purpose; and as having, in connection with that life, a moral effect. In short, it is not to be viewed as a transaction by which God is enabled to show mercy, but as part of a manifestation of Divine love which evokes man's repentance and thus achieves his deliverance from sin.

The book has three parts: I. The Biblical Basis of the Doctrine; II. The Principal Forms of the Doctrine—*i.e.*, beginning with the theory of St. Anselm; III. Constructive Development of the Doctrine.

His analysis of scriptural teaching is acute and suggestive, but is somewhat vitiated by the fallacy, often found in recent writers, of treating the sacred writers as maintaining so many independent views, complete in themselves. The fact is that these writers give us, under the guidance of the Holy Spirit, divinely sanctioned expositions of various aspects of one complex mystery. These aspects are none of them to be taken as summing up the mystery, but as requiring to be held together, if we are to avoid inadequate and unsound theories. They represent so many ways in which a mystery quite too complicated to be exhibited from a single point of view is given manifold revelation by one Holy Spirit. Each is true in connection with the rest, and no one of them can be developed exclusively with security.

It is also a grievous error to regard the brief hints of our Lord as having comprehensive value, and as suggesting doubts touching the Divine authority of the fuller explications of St. Paul and other New Testament writers. Our Lord said so little because, as He Himself explained, His disciples could not then understand more. Only in the light of the accomplished death and resurrection of the Redeemer were they able fully to receive the things of Christ. And our Lord promised that the Holy Spirit should at a later time guide them into all the truth. The Epistles of the New Testament are of equal authority with the words of Christ, for they are inspired by His Spirit, and are the Word of God.

In treating of later theories of the atonement Dr. Stevens is concerned with views which have the same defect as his own, being so many attempts to give a rationale of the atonement based on some one scriptural aspect of the mystery isolated from the rest. Such views, including Dr. Stevens', are necessarily caricatures of truth, which hold their own for a time because congenial to the spirit of the age in which they are formulated, but betray their defects when other generations of theologians consider them. There is no attempt to deal with Catholic theology in general. Its patient acquiescence in the impossibility of reducing the doctrine of the Cross to a full rounded theory is neither taken note of nor initiated by our writer. Only a Catholic seems able to accept manifold aspects of Divine truth when he finds himself incapable of reducing them to one coherent formula.

Dr. Stevens traces the forensic and juridical forms of thought found in St. Paul's doctrinal statements to his education in Talmudic schools, and seems to think that this reduces the authority of his teaching. The truth is that although the Holy Spirit makes use of the forms of thought and expression which are natural to the writers whom He employs, it is Divine truth that He inspires them to exhibit, and we must accept it as such.

In one place he urges the fact that those who maintain that Christ made satisfaction to God for our sins fail to agree in their explanations of how this was achieved by His death as nullifying the value of their consent and of their doctrine. Nothing could be more fallacious. An agreement in doctrine which persists in spite of disagreement concerning its explanation has peculiarly high value as corroborative testimony; and it is one of Dr. Stevens' most serious errors that he treats the doctrine of salvation as capable of theoretical explanation. We do not need to show *how* the death of Christ is propitiatory in order to justify our acceptance of Divine revelation that it *is*.

Protestants have thrown overboard the sacramental teaching of the Church. This teaching constitutes the counter truth to the doctrine of a vicarious sacrifice for sin. When this is forgotten, vicarious atonement comes to signify an unjust substitution of the righteous for the sinner—just what Dr. Stevens thinks it means. Catholic theology retains the vicarious aspect of the atonement without being liable to Dr. Stevens' criticisms. In His death our Lord acted

in our stead, but only to convert a debt which we could not pay into a form which we could discharge through Him. We are not let off, but are enabled in Christ, by reason of His death and our sacramental union with Him, to pay the debt of our condition.

There are many good things in the book—especially some excellent explanations of the forensic language employed by St. Paul in relation to justification (pp. 451-460); which, however, would be still more valuable if the writer had not ignored sacramental doctrine in that connection.

The fault we find with Dr. Stevens' conclusion is its onesidedness. His view would be true if set forth as one necessary aspect of a wider mystery. His error lies in his negations, which destroy the value of his work except for experts. FRANCIS J. HALL.

Saint John and the Close of the Apostolic Age. By the Abbé Constant Fouard, Member of the Biblical Commission. Authorized Translation. New York, London, and Bombay: Longmans, Green & Co., 1905.

A prefatory note reminds us of the much lamented death of the saintly and genial author on the eve of the publication of this the closing volume of a notable series on the Apostolic Age. His portrait is very suitably given in the frontispiece. *May he rest in peace!*

Like the rest of the volumes of the series, this book is free from arid details of criticism, but shows at every point that the writer is fully acquainted with recent attacks on traditional views of New Testament literature. He remains convinced in this case that St. John, the son of Zebedee, is the author of the books usually attributed to him, including the fourth Gospel. His reasons for this belief are given in an Introduction well worth careful study.

Two chapters are devoted to an account of the Jews and the Jewish-Christian Church after the destruction of Jerusalem. Then follows, in two more chapters, an account of affairs in Rome and the persecution under Domitian. The next three chapters deal with St. John's residence in Asia, summons to Rome, torture and banishment to Patmos, and the Apocalypse. Then we are given an account of Clement of Rome and his Epistle to the Corinthians. We do not accept his remarks here on the papal prerogative exercised by Clement. The next two chapters are concerned with the occasion and contents of the fourth Gospel. St. John's last years are then described and his epistles dealt with. The concluding chapter deals with the state of things after St. John's death, and the beginnings of Gnosticism.

The papal way of looking at things is occasionally apparent, and this makes the writer uncritical in some details. But the book is none the less of considerable value. Its tone is admirable.

Finite and Infinite. By Thomas Curran Ryan, of the Wisconsin Bar. Philadelphia and London: J. B. Lippincott Co., 1905.

Although Mr. Ryan does not appear to be entirely at home in the realm of technical philosophy, he has written an interesting book—stronger on its scientific than on its metaphysical side.

His chief aim is to discredit idealism as he understands it. We say "as he understands it," for we do not recognize his descriptions of it as accurate or adequate. And while we could not be induced to defend idealism, we do not think this book increases the difficulty of defending it.

The book has two parts. In the first—*Actus Dei*—the writer devotes considerable space to an attack on the belief that God is the Creator of all things, including evil. He regards matter as eternal, and contends that its primitive state of chaos and uselessness is the ground of evil. It has been God's part to form a universe by gradual evolution out of this formless matter, with the result that order and goodness are triumphing more and more over evil. Existing evil simply exhibits the fact that the evolution is incomplete—an inadequate conception of evil.

The second part—A Finite Universe—contains some ingenious speculations touching the limits of the visible universe, based on scientific research.

He rejects the hypothesis of ether, and with reasons hard to rebut. The sky he contends—*i.e.*, what looks blue—is beyond the stars, and consists of an infinite amount of formless matter, the raw material of the stellar universe. This universe is limited, and occupies a vacant space amidst the surrounding blue matter.

The book will interest many and hurt no one, although it will hardly be swallowed whole by everybody.

The Land of Suspense. A Story of the Seen and the Unseen. New York: Edwin S. Gorham, 1905. Price, 75 cts. net.

The unknown author of this little book has given us an exquisitely written allegory. It is calculated to encourage those who find comfort in thinking that whoever desires to serve God without realizing how much self-surrender such service involves, and thus fails truly to put on Christ in this world, will be given opportunity between death and the judgment to make good the deficiency and attain the goal of his desire through purification and conformity to the divine likeness.

The details of an allegory are not to be taken too critically. Yet there is a suggestion of error in this one which is too prominent to be left unnoticed. The reader needs to bear in mind that, while it is permissible to think that we shall be admitted to our true home so soon as we have become perfect, it is none the less to be remembered that the restoration of our bodies will be delayed until the general resurrection at the last day.

The Spiritual Order. By George Congreve, M.A. London, New York, and Bombay: Longmans, Green & Co.

This volume of Father Congreve takes its title from the first address, "The Spiritual Order." In this he deals with the work of the Holy Spirit, with the Dispensation of the Holy Ghost. "This spiritual view of life raises its level: I have not merely to rise from doing wrong to doing right things, but from doing right things mechanically, in nature, to doing them in the power of the Holy Spirit, in Grace. I have not in my daily work merely to attain correctness, but beyond that, to bring sanctity into it, that is, God's love shed abroad in our hearts by the Holy Ghost." There are meditations and addresses on a great variety of subject—*e.g.*, The Need of God, Christ Our Peace, Work and Worry, and all breathe forth a deeply religious spirit. Many of the papers were prepared while the author was a missionary in South Africa, and the description of a Kaffir mission service on Table Mountain is both interesting and pathetic. Father Congreve's book would make an excellent manual for those wishing to practise meditation.

The Use of the Scriptures in Theology. The Nathaniel William Taylor Lectures for 1905 given before the Divinity School of Yale University by William Newton Clarke, D.D., Professor of Christian Theology in Colegate University. 170 pages.

These lectures discuss a question of growing interest. If the conclusions of Higher Criticism are correct, how far will it be necessary to reconstruct our Theology? From the Catholic point of view the new opinions will have little effect upon the dogmas of the Church. The Faith was once for all delivered to the Saints, and this Faith is quite independent of questions of the authorship or authenticity of certain parts of the Sacred writings. Higher Criticism will never upset the Catholic Faith. To the Protestant, on the other hand, whose religion is based on "the Bible and the Bible only," the acceptance of the new opinions in regard to the Bible involves a reconstruction of his entire theology. Dr. Clarke does not shrink from the task. To his mind, it affords a great opportunity for thrusting out of Christianity a large "un-Christian" element. The Bible has ceased to be the Word of God, but contains elements of great value, which the author labels "Christian," and it is the work of the modern theologian to thresh out the wheat from the chaff. The touch-stone which reveals the true metal is: "That is Christian which enters into or accords with the view of divine realities which Jesus Christ revealed."

In the light of this principle, Dr. Clarke discovers that most of the Old Testament is "unchristian," including such notions as the Fall, the sacrificial system, the ideas of propitiation and atonement. In the New Testament, also, our author discovers an unchristian element—certain anthropomorphic views of the apostles, a legalism in St. Paul's writings, and all allusions to the second advent of Christ. There is but one step more and Dr. Clarke does not shrink from it. He discovers an "unchristian" element in the teaching of Christ, in His words about His second coming, the bodily resurrection, and the general judgment at the last day.

The conclusion of the book is that faith is strengthened by this process, because its basis is transferred from a fallible book to God in Christ; "from the telescope to the sun." As a matter of fact, the basis of authority in religion is transferred from the teaching and testimony of Christ and His apostles, to the opinions and doctrines of Dr. Clarke.

DR. ARTHUR W. H. EATON is bringing out for the holiday season, through the publishing house of Thomas Whittaker, two volumes of poetry—one secular and the other religious, entitled respectively, *Poems for the Christian Year* and *Arcadian Ballads and De Soto's Last Dream.*

MISCELLANEOUS.

Some Ethical Gains through Legislation. By Florence Kelly, General Secretary of the Consumers' League. New York: The Macmillan Co., 1905. Price, $1.25 net.

Miss Kelly is well and favorably known to many as a former resident at Hull House, as Chief Inspector of Factories for the State of Illinois from 1893 to 1897, as the present secretary of the Consumers' League, and for her conspicuous and valuable efforts for many years and in many fields towards the investigation and betterment of social and economic conditions.

Miss Kelly's zeal for righteousness is well shown in the present volume, in which she calls attention to the present exploitation of young children in factories, sweat-shops, and in other injurious and demoralizing occupations, and notes the scanty yet real gains which have been effected in their condition through legislation. The "Right to Leisure," the "Right of Women to the Ballot," and the "Rights of Purchasers" are other questions discussed.

The volume is one that every Christian man and woman ought to read, and which no one interested in questions of social justice and righteousness can afford to neglect.

The Family Fireside

THE CHILDREN'S TREE.

The old folks ranged 'round the children's tree
On the eve of the Holy Nativity,
While the winds were high and the snows were deep,
And the world appeared in a deathly sleep,
But the world indoors was warm and bright
In the gladness of that Holy Night.
And the Yule-logs blazed and the festal hymn
Rose to the rafters far and dim;

And the children's cots were vacant now,
Save that o'er yonder infant's brow,
The canopy of sleep is spread;
All vacant save that little bed!

And as they range around the tree,
Chirps a lively lass, both fair and wee,
"Mamma! was that Baby in the stall,
On that Christmas Eve, so still and small
As ours? and why hadn't He a bed,
With the pretty hangings overhead,
And a Christmas-tree and a stocking, too,
If He came to die for me and you?

"Little Johnny died, you say, for me,
When I fell from the limb of the willow tree
In the creek down in the meadow there,
And he plunged and caught me by the hair,
And pushed me on to the muddy bank,
But lost his hold on the bush and sank;
And I know that the stone you raised for him
Is beautiful"—to the rafters dim
Rose a mother's wail from a bleeding heart;
But she pressed back tears that were prone to start
And she said: "My dear, the Holy Child
Was happy enough—for the angels smiled
On the manger's crib and the seraphim
Came down to sing His Birthday hymn,
When, for sake of you and for sake of me
He came in great humility!"

Auburn, N. Y. WILLIAM B. CHISHOLM.

GRANDMA'S CHRISTMAS.

BY KATE WOODWARD NOBLE.

GRANDMA MILLER sat up in her own room by the fire. It was a bright, sunny room, with a good fire in the prim stove, a comfortable mattress and abundance of blankets on the plain, old-fashioned bedstead, an easy chair covered with substantial, dull brown fabric, a brown carpet of dull hue and ugly pattern, and two or three plain chairs and a small table, on which lay a Bible and a few devotional books and religious newspapers, piled up in square, ugly fashion. In short, the room was the perfection of ugly comfort; not ugly enough to be picturesque even, but without the slightest bit of color or gracefulness to redeem its bareness. The only pictures were a couple of old-fashioned silhouettes in black frames and a "mourning piece" of the fashion of fifty years ago, wherein a female figure stood under a drooping willow beside a large monument, with a large handkerchief pressed to her eyes.

Grandma Miller lived with her son, a prosperous merchant, whose family were kind and affectionate in their way, but who had an idea that grandmothers had gone away past wanting anything in the way of fun and brightness. She was lonely a good deal of the time, for her daughter-in-law was busy with her household affairs and her grandchildren had their own pursuits and their own friends, and thought little of the inmate of the second-story room. Had their grandmother lived near them during their childhood, it would have been different. But she was only a name to the children till about two years before the opening of this story, living in her distant country home, which was too far from a railroad to be easy of access, until the death of her invalid husband. So she had no opportunity for the petting and spoiling of the little ones, in which all grandmothers delight, and was half afraid of the two tall girls and the young children who called her "Grandmother" on her arrival, kissed her perfunctorily, and, as soon as might be, went back to a merry group of young friends who had come to spend the evening.

Grandma was thinking about Christmas. It was now only two weeks away, and the house, downstairs, was pervaded with a holiday atmosphere, while at meals the merry chatter of the girls was all about the gifts they were preparing and hoping to receive. Grandma's Christmasses had not included many bright ones. In earlier years, people made little of the festival in the region where she lived, and though her boy and girl had hung up their stockings and had received gifts during their childhood, the long years since they had married and gone away from the old home to homes of their own, during which she had cared for her husband through years of helpless, querulous invalidism, had almost obliterated the memory of brighter days. On the two Christmas days she had spent at her son's house, it was taken for granted that "grandma wants to be quiet," and she was steered back to her own room after the family dinner, to spend the hours in solitude. Nobody meant to be unkind, but it never entered anyone's head that an old woman like grandma had anything in common with young people and their enjoyments. She was made perfectly comfortable, physically; her little property was so invested as to yield her a sufficient sum for clothing and pocket-money; there was nothing for her to worry about—therefore she was presumably happy.

"I s'pose I'll git Christmas presents, too," she mused aloud. "I know jest what they'll be, too. Susan'll git me some kind of a pious book; Jack'll tell his mother to git somethin' for him to give me, an' it'll be handkerchiefs, or somethin' of that sort. The girls will knit me a shawl an' a thing to put on my head, or somethin' of that sort, an' everything'll be black or brown or gray. I'd like somethin' pretty. I wasn't such a dreadful homely girl, if I do say it; an' I guess if I was fixed up like Mrs. Campbell, over in the next house, I'd look as well as she does. I can see her through my winder, an' she has her hair fixed stylish, an' a bright-colored shawl, an' a pretty dress, an' looks as if she was five years younger'n me, 'stead o' bein' some six or seven years older. An' her room is furnished up to look kind o' cheerful, with picters, an' fancy duds on the table, an' a vase to put bouquets in, an' some plants, an' lots o' books. They ain't all pious books, neither, 'cause I see her laughin' when she reads 'em. I wonder why somebody don't think I want somethin' like that."

Just then the door opened, and a little boy came in. He was a pretty little fellow, with red-gold hair and big brown eyes, who seemed to bring brightness along with him.

"Ain't you my grandma?" he said, shyly. "Mamma said you lived here, and I must be sure to find you the first thing. Aunt Susan told me to come up here. I'm Philip," he added, "an' my mamma used to be your little girl. Papa brought me here with him, and he and mamma have gone to the city, but they'll be back to-night."

"Sharley's little boy!" exclaimed grandma. "Yes, dear, this is grandma, just as Aunt Susan said. Will you come and kiss me?"

"'Course I will, said the little fellow, suiting the action to the word. "I love you, grandma, an' you love me, too, don't you? You made me some red mittens, don't you 'member? I used to wear 'em when I made snowballs last winter."

Grandma assured him that she did love him, and the child went on with his merry prattle, while thoughts of days gone by filled the old lady's heart. Sharley, her only daughter, had married young and gone far away from the old home to live. She had come back for short visits and to attend her father's funeral, but it had not been thought prudent to bring Philip, who was delicate in his babyhood, so he and his grandmother had never met before. Now his father and mother had come to his uncle's to spend Christmas, and for the first time the family would keep the feast together. The mother had been detained for a few hours in the city and the father had returned to meet her and bring her back with him on a later train. But the boy was so impatient to see the grandmother of whom he had so long thought and dreamed, that his father had brought him to her at once.

"Mamma says she can't wait to see you," said the boy. "But you see, she just had to see to something in the city, or else go back to-morrow and do it, an' she thought it would be nicer to stay when she did get here. She said for me to give you Sharley's love an' a great—great big kiss, an' hug you hard for her. I did, didn't I? Only I forgot it was for mamma as well as for me."

Grandma's eyes filled. Somehow she was growing very childish, she thought. But it was lonesome upstairs there, shut out from the gay life of the younger people, and she had so much time to think and remember. Never mind, she would make the most of the visit, and it would be something to think of during the dull days that would follow its close. Mean-

while Philip's observant eyes were taking in the details of his grandmother's surroundings.

"I shouldn't think you had many pretty things up here," he presently remarked. "I don't think brown is near as nice a color as red, do you? And aren't those funny pictures? Who are they?"

"They were Grandpa Miller's father and mother," said the old lady, whereupon Master Philip asked, in great surprise: "Were they black folks, grandma? like the porters on the train?"

Grandma explained the silhouettes, and then said: "If you like to see pretty rooms, look over across the street an' see Mrs. Campbell. I think she's as good as a picter, herself, an' I like to look at her an' her plants, an' things. See, she's laughin' now. I guess she's readin' a funny story, don't you?"

Speaking of stories reminded the young gentleman that he liked to hear them, and so grandma took him in her lap and told him the old stories that his mother had loved till it was nearly dinner time and they went down-stairs together. The travellers arrived just then, and after greetings were interchanged and dinner was over, it was Philip's bed time. Grandma had gone back to her own room, feeling a little bit left out, when the door opened to let in Sharley, in a pretty wrapper and her long hair hanging in a girlish braid, leading a little white-robed figure. "I was so tired I told Susan I wanted to rest to-night," she said. "This boy wants to kiss grandma good-night, then he is going to bed, and I am coming up here for a nice little talk. Dear mother, it is so good to see you again," and Philip was not the only one who bestowed upon grandma a hug and a kiss.

After the boy was safely started for dreamland, the mother and daughter had much to say to each other, and when their talk was finished and Sharley, too, had sought her couch, the plain room seemed bright and cheerful, and grandma went to rest with a light and happy heart.

For the next two weeks all was bustle and excitement. Somehow grandma's room was found to be just the place to do sly bits of work that must be hidden from the other members of the family, to secrete mysterious bundles, and to ask advice as to sizes, materials, etc. Grandma brightened up wonderfully, and began to plan a few secrets of her own. Sharley executed her commissions, and grandma fairly reveled in bright wools, bits of silk, lace, and ribbon, and many were the articles that took form under her nimble fingers. Even the young collegian felt the influence, and came to consult grandmother about "a present for a girl," that should not be too elaborate for acceptance and yet should be "nice, you know, something she can use and keep if she wants to." This was partly due to pretty "Aunt Sharley." She spent as much time as possible with "mother" till it came to be an understood thing that if her advice was wanted, she must be sought in grandma's room. Philip's gifts had to be stored elsewhere, since there was not a nook or corner unexplored by him in that part of the house. He and grandma were great friends, and while his elders went on long shopping trips, they held consultations and made plans. Grandma's rheumatism kept her confined to the house during the winter, so the little fellow's company was a godsend to her through many otherwise lonely hours.

"Mamma's goin' to take me out to buy my presents to-morrow," confided Philip to his grandmother, as he came for his good-night kiss two days before Christmas. "She says all the rest of her shoppin' is done, an' she and I will have a nice time. I wish you were goin', too."

"I wish I was, dearie," said grandma. "But you see, grandma is too lame to go around in a crowd, so you will have to tell me all about it. Do you suppose you could buy the things I want?"

"I guess so, if you write 'em down for me. It's my own money I'm goin' to spend," continued the child, "money I earned dif'rent ways. Don't you think that's nicer than to spend money folks give you right out?"

Grandma agreed to this, and the boy trotted off to bed. As he snuggled down into the soft blankets, he said: "Mamma, what is grandma goin' to get?"

"Oh, lots of nice things. I haven't bought anything for her yet, because I thought you would like to help pick out something. What do you think she'd like?"

"I know," said Philip, a little doubtfully, "but I'm afraid it would cost a lot."

"Tell me, and we'll see," and so encouraged the little fellow went on to tell of grandma's interest in Mrs. Campbell and her room. "I don't think grandma's room is very pretty, do you?" he asked, and without waiting for a reply, he went on: "If I had to stay in a room so much, I'd like pretty pictures, and plants, and a bird or a cat or something like that. I'd like nice, funny books to read, an' pretty colored things to wear—not horrid old brown things. Grandma hasn't any pictures, only those old black grandpas and that tombstone. She doesn't say she don't like 'em, but if she does, why doesn't she look at 'em, instead of over at Mrs. Campbell's room so much?"

"Go to sleep now, dear, and perhaps we can think of a way to give her a nice surprise."

Sharley went down-stairs in a meditative mood. The child's words had opened her eyes, and a host of words and actions, trivial in themselves, came back to her memory with a new meaning. When she entered the library, where the family had gathered, she told of what the little boy had said, and added: "Now I want you all to help me plan a bright Christmas for mother. It won't take so much time or money, if we all work together, and it will be such a lovely surprise."

"I guess you're right," said John. "I never thought much about it, so long as I knew I had made mother comfortable. But I'll stand for whatever you folks say."

"I'll change that book of sermons for that funny story Mrs. Campbell was telling me about," said Susan. "Then, if John thinks we can, I'll get a bright rug—a big one that will cover the brown carpet, all but just the edges. And there's the Franklin grate that we used to have in the library. It's in the storeroom, but we can have it put in her room, and it will be cheerful."

"Get two or three pretty pictures for me, Aunt Sharley," spoke up Jack. "I'll get the names of them to-night from that catalogue I was looking over to-day."

"I'm going to give her the red shawl instead of the gray one," said Lilian, "and Helen, you give her that white, fluffy thing you knit for Mrs. Adams. You can get something else for her."

The shopping was duly attended to the next day and all sorts of bundles made their appearance from the late delivery wagons. The day before Christmas, grandma was told that her room needed a thorough sweeping and cleaning, and that she was to spend her day down-stairs. "We want you to help us

THE PRIMAL CHRISTMAS.

I.

Oh tireless stars of Bethlehem's still skies,
In silent, vast processional a-light,
Across the solemn centuries to-night
What memories for your visioning rise?
A mother's sweet and sacrificial eyes
Lit with a message from the infinite?
Some angel smile the dazzled human sight
Shrank from? A look of worshipful surprise?
A saint's face lifted in impassioned prayer,
Mayhap? A seer's wrapt and quiet mien?
The glint of Light Celestial's pure white flame?
Yea—more—God given into human care—
The very Day Star of the world unseen!
Wings on the sentient air a Saviour's name!

II.

Oh stars of Bethlehem, in list'ning throng,
Hear ye to-night some earthly melody?
A clear-toned bell? In deep antiphony,
A Psalmist's passionate, clear-chanted song?
A sinner's sobbing prayer confessing wrong?
In minor key, a quavering threnody?
A minstrel, piping in weird harmony?
A pure, and vibrant bird-note lingering long?
Nay—silent these—in deeper, holier strain,
Comes throbbing back from out the mystic past,
Instinct with peace and power from God's own hand—
The matchless chorus of an angel-train
In loving benediction earthward cast
Like fresh'ning rain upon a thirsting land.

Waukesha, Wis. MABEL E. HOTCHKISS.

about the Christmas tree, anyway," said the girls, "and keep Philip amused while we trim it."

So grandma did not return to her own room at all that day. The tree was to be shown in the library after dinner on Christmas Eve, and grandma's best dress and cap were brought downstairs by willing hands. The tree was a great success, and grandma was so pleased with the soft red shawl and the fluffy white "fascinator" that she did not think anything about the lack of the usual bundles from the others. When all the gifts were distributed, grandma was escorted upstairs by a merry group. As she entered the room, she stopped short on the threshhold. "Why, this ain't never my room," she said. "'Tis, too, but—what is it, anyway?"

It had been completely transformed. The crimson rug covered the brown carpet. A gay cover was thrown over the easy chair; a stand of blooming plants stood before one of the windows; a canary in his bright brass cage hung over it; new and pretty pictures had displaced the silhouettes and the "mourning piece"; a vase of flowers and several new books lay on the table, and the glowing grate fire shed brightness over the whole room.

Grandma sat down in the big armchair, too bewildered to speak. One or two tears coursed slowly down the withered cheeks, and the toil-worn hands trembled as she tried to wipe the tears away. John stooped and kissed her, tenderly.

"We have all joined in doing this for you, mother," he said, "and it has been a great pleasure. To-morrow you can look at everything and see what share each of us had in it, but to-night, if I were you, I would just look at it all together and enjoy it, as you would a picture."

"I don't know how to thank you all," she said. "I did begin to think nobody cared much whether I had pretty things, and I did want 'em. But I shan't git lonesome any more, with all these pretty fixin's to look at."

"We're not going to let you," declared Lilian. "We are going to make you twice glad now, for we shall stay in this pretty room so much you will get tired of us. We didn't know you wanted us. We thought you would rather be quiet, but if you do like to know about what we are doing, you shall."

And so it was. Sharley and her boy finished their visit and went home. But grandma's room became the center of the household life, and her Christmas Day proved the beginning of a new order of things which brought happiness, not only to herself, but to every member of the family throughout the year.

SANTA CLAUS' REINDEER.

By MARY JOHNSON SHEPPERSON, DEACONESS.

THERE were twelve of them. You know them all very well from their pictures in the Christmas story books, and from the familiar verses, which gives you their names. Twelve Santa Claus' rein-deer! How fine they looked with their glossy brown coats, big branching antlers, and big sleigh, filled to overflowing with

"Gifts for all,
Both great and small."

True, the glossy brown coats were made of paper muslin, and the big branching antlers were stuffed with cotton and covered with heavy brown paper, but they presented a fine appearance.

Then, they were not real Santa Claus' Reindeer, after all? Wait a bit. I think they would have told you that they thought themselves very real rein-deer, indeed; the best kind of Christmas rein-deer. Their sleigh certainly looked substantial enough for the real thing—the genuine Santa Claus' chariot. They had worked very hard in cutting some of the trees and in saving money to buy their decorations. The Reindeer were poor, and their well-laden sleigh meant much self-denial.

Their first stop was at Mrs. Benson's, who lived in a tiny cottage on the outskirts of the village—in the real country. She was very old and poor, and since her daughter's death, lived all alone. For her, they left a big pile of kindling-wood, which filled the bottom of the old sleigh. Next came their call on Nelly Dunne, the lame girl. How delighted she was with the beautifully carved walking-cane, cut for her special use.

"Why, I shall feel as proud as a grandmother!" she exclaimed. "You know, I have never had anything before but this old stick"; and she pointed to it, as it stood in the corner.

A dainty red paper box, with spray of holly and filled with the pretty red wintergreen berries, with their glossy green leaves, was left for Miss Haydn. Miss Haydn was a poor little dressmaker, who loved pretty things. She appreciated the attention much, and the berries tasted doubly good when she realized that some of her Sunday School boys had gathered them for her to enjoy.

"I think people often completely misapprehend what are really the important questions. The question of tariff, the currency, or even the regulation of railroad rates are all subordinate to the great basic moral movements which mean the preservation of the individual in his or her relations to the home, because if the homes are all straight the state will take care of itself."—

PRESIDENT ROOSEVELT

Dear me! Now you know who the reindeer were, and I had meant you to guess for yourselves, at the end of my story. But I rather fancy you would have known the secret, for Sunday School boys always are thinking of others, and are generally, too, a very jolly lot of fellows. Don't you think so?

Did I hear some little boy ask about the Christmas trees from the Reindeers' sleigh? Well, one was given to Mrs. Brown, the washerwoman, and her five children. The father had been sick and out of work, and they were not expecting any Christmas gifts at all. The tree was beautifully trimmed with pop-corn, and hung here and there with the biggest and reddest of apples, donated by Mr. Snyder, the groceryman, and the Reindeers' best friend. Indeed, most of their money had been earned by running errands for him; and, as his was the only store for "souvenirs," he had about all the Christmas trade.

Mrs. Ramsetti's tree was decked with brightly-colored paper chains and lanterns. It presented a very festive appearance, and the little Italian children, who had never seen an American Christmas before, with its gay tree, were wild with delight.

Some other similarly dressed trees were given elsewhere, and the Reindeers' last call was approaching. It was on Mrs. Gray, who hated Christmas, and children in general, but particularly boys. Her only interest lay in her garden; so the boys gave her a handsome little pine, in a butter-tub, painted green. The cross old woman was pleased. It was her first present in almost twenty years. "It might be worse, considering it's from you boys," she remarked, as she opened her door to receive the party. And, we who have been travelling from house to house with the merry little band, must agree with her, that they certainly did nobly. No wonder that Santa Claus' Reindeer have decided to make their rounds every Christmas, and be one of the regularly established institutions of the little village of Charing, in the heart of the big woods.

A CHRISTMAS CAROL.

1 O lowly, sacred stable,
Whence light divine is shed;
O humble little manger,
Where rests that Baby Head;
Teach me thy old, old story,
How Jesus Christ was born,
How angels sang their carols,
Upon that Christmas morn.

2 O Little Star, outshining
All worlds in splendor bright;
O Little Star, revealing
Where rests Incarnate Light;
Now lead me to my Child-King
Encradled in the stall,
The Maker, Monarch, Saviour,
The King and Lord of All.

3 O blessed Babe of Mary,
We worship Thee, our King,
O Deity Incarnate,
To Thee our praise we sing.
Accept our hearts' devotion,
Receive our homage due,
Bestow on us Thy blessing,
Create our hearts anew.

BRIAN C. ROBERTS.

St. Ann's Church, Dorchester, Mass.

HOW REASONABLE it is to trust ourselves to the keeping of infinite love, and infinite wisdom, and infinite power!—*Thomas Erskine.*

Church Kalendar.

Dec. 24—Fourth Sunday in Advent.
" 25—Monday. Christmas Day.
" 26—Tuesday. St. Stephen, Martyr.
" 27—Wednesday. St. John, Evangelist.
" 28—Thursday. The Innocents.
" 31—Sunday after Christmas.
Jan. 1—Monday. Circumcision.
" 6—Saturday. The Epiphany.
" 7—First Sunday after Epiphany.
" 14—Second Sunday after Epiphany.
" 21—Third Sunday after Epiphany.
" 25—Thursday. Conversion of St. Paul.
" 28—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 15—Convoc., Southern Florida.
" 23—Dioc. Conv., California.

Personal Mention.

THE Rev. J. K. BURLESON of Grand Forks, N. D., has declined a call to be Dean of the Cathedral at Salina, Kansas.

THE Rev. A. C. V. CARTIER of Ocala, Fla., has accepted the rectorship of St. Thomas' Church, Philadelphia. Address: 414 So. Carlisle St., Philadelphia, Pa.

THE address of the Rev. WM. MERCER GREEN is Meridian, Miss., and not as printed in *The Living Church Annual*.

THE Rev. J. W. GUNN has accepted a call to the Church of the Holy Saviour, Santa Clara, Calif., and will enter upon his duties in January.

THE Rev. OTHO F. HUMPHREYS of Newark has been called to St. Mark's mission, Orange, N. J.

THE Rev. WILLIAM M. JEFFERIS, D.D., of the Diocese of Springfield, will sail from Honolulu, T. H., on the S. S. *Siberia* on January 6th, arriving in San Francisco about January 12th, where his address, until further notice, will be, care of Pacific Mail S. S. Co., Merchants' Exchange, San Francisco, Calif.

THE Rev. CHARLES J. KETCHUM, after an incumbency of nearly five years, has resigned the rectorship of the Church of Our Saviour, Middleboro, Mass., to take effect on January 2, 1906.

THE Rev. THOMAS GILBERT LOSEE has accepted a call to the rectorship of St. Andrew's parish, Walden, N. Y., and has assumed his new charge.

THE Rev. CECIL M. MARRACK, curate of St. Luke's Church, San Francisco, Calif., has accepted a call to become rector of St. Stephen's Church in the same city, and will enter upon his new duties at the beginning of 1906.

THE Rev. HAROLD THOMAS has accepted a call to the rectorship of the Church of the Redeemer, Orangeburg, S. C., and will be in charge of St. Matthew's, Fort Motte.

ALL COMMUNICATIONS for the Secretary of the District of Spokane should be sent to the Rev. A. O. WORTHING, Trinity Rectory, Dean Ave., Spokane, Wash.

ORDINATIONS.

DEACONS.

PENNSYLVANIA.—On Thursday, December 14th, at Christ Church, Ridley Park, Pa., SAMUEL FREUDER, formerly a Jewish rabbi. The sermon was preached by the Rev. Francis C. Steinmetz. Mr Freuder becomes curate at the Church of the Advent, Philadelphia.

PRIESTS.

MILWAUKEE.—The Rev. Messrs. BURTON SCOTT EASTON, Ph.D., EDWARD HAWKES, GEORGE ROBERT HEWLETT, EDWIN CLARK WHITALL, LAWRENCE ARIEL SANFORD ROGER ROSE, and HERMAN FRANCIS ROCKSTROH were advanced to the priesthood on Sunday, December 17th, at St. Silvanus', the chapel of Nashotah House, by the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, acting for the Bishop of Milwaukee and the Bishop of Springfield. The presentors were the Ven. Sigourney W. Fay, Rev. Johannes Rockstroh, and Rev. W. W. Webb, D.D., and the sermon was preached by the Rev. Francis J. Hall, D.D., of the Western Theological Seminary. The Rev. Dr. Easton remains as Professor of Greek and New Testament Exegesis at Nashotah. He is a graduate of the Philadelphia Divinity School. The Rev. Mr. Hawkes continues as tutor in the Preparatory Department of Nashotah, and as missionary at Hartland and Pewaukee. The Rev. Mr. Hewlett becomes connected with the Mission House at Ravenwood, Chicago. The Rev. Mr. Whitall is missionary at Carrollton, Ill. The Rev. Mr. Rose is assistant priest at the Cathedral in Milwaukee. The Rev. Mr. Rockstroh continues as tutor in the Preparatory Department at Nashotah, with care of Holy Innocents' mission, Nashotah Station.

MINNESOTA.—The Bishop held his Advent ordinations in the Pro-Cathedral, Minneapolis, on the Third Sunday in Advent, at which time the Rev. Messrs. RICHARD S. READ, PHILIP K. EDWARDS, and LEWIS E. GULLANDER were advanced to the priesthood. The candidates were presented respectively by the Rev. E. Stuart Wilson, D.D., Rev. William P. Ten Broeck, D.D., and Rev. John V. Alfvegren. The sermon was preached by the Rev. Dr. Ten Broeck. The Litany was said by the Rev. Geo. Heathcote Hills of the Pro-Cathedral staff. The Rev. Isaac Houlgate, together with the clergy named, united in the laying on of hands.

DIED.

FOOTE.—Entered into life at the residence of the Presiding Bishop, St. Louis, Mo., December 15, 1905, MINERVA TUTTLE FOOTE, widow of the Rev. Geo. L. Foote of Morris, N. Y., in the 91st year of her age.

The deceased was the mother of two clergymen of the Church: the Rev. Geo. W. Foote of San Jose, Calif., and the Rev. Henry L. Foote of Marblehead, Mass., also of the late wife of Bishop Tuttle, and of the wife of the Rev. G. D. B. Miller of St. Louis.

MCKNIGHT.—Rev. GEORGE HAMILTON MCKNIGHT, Doctor in Divinity, rector of Trinity parish, Elmira, New York, passed to eternal rewards in his 85th year, after a faithful ministry of fifty-five years and a rectorship of thirty-six years, on Thursday afternoon, December 14th, 1905.

A man of God and Defender of the Faith.

MOTT.—On December 11th, at Brookline, Mass., AMY C. MOTT, wife of Professor William E. Mott and daughter of Mr. and Mrs. Samuel B. Coughlin. Service and interment at St. Mary's Church, Burlington, N. J., on December 13th.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her!

WOLCOTT.—At Glenwood, Iowa, of typhoid, on Saturday, December 9th, MARY PUTNAM WOLCOTT, aged 40 years, daughter of the late Lucien M. Wolcott. Burial at Oskaloosa, Iowa, on Monday, December 11th, from St. James' Church.

May she rest in peace!

MEMORIAL.

THE LATE BISHOP OF MICHIGAN.

The Bishops present at the burial of the Right Reverend THOMAS FREDERICK DAVIES, D.D., late Bishop of Michigan, would proffer their loving testimony to his life and character. For sixteen years Dr. Davies has been the devoted pastor of his flock. His daily walk and conversation were illumined by his deep spirituality; and his example of simplicity and gentleness was evident to all who knew him. The dignity of his manner and the affectionate kindliness of his address won for him the friendship of men and the tender regard of the community in which he lived. His clergy loved him because he ruled them wisely and generously and justly. He was truly a good Father to his spiritual household, and the genial Benediction of his Episcopate remains as a choice legacy. Bishop Davies was an accurate scholar. Early in his ministry he was the Professor of Hebrew in the Berkeley Divinity School at Middletown, Connecticut; and life-long habits of study made him an authority on critical questions of interpretation and exegesis, and his opinions were sought and appreciated when rendered. Yet with it all he was a very humble person and never made undue exhibit of his excellent gifts and deep erudition. He was a man of God and walked with Christ, and we who knew him bear testimony to his spiritual insight and his consistent service. The divine peace was his portion here and the unfading Light is his privilege now in the Land of Life. Our prayer for our brother is that he may find all heavenly satisfaction in the rest of Paradise, and a joyful Resurrection in the last Great Day.

(Signed) GEO. D. GILLESPIE,
WILLIAM A. LEONARD,
Bishop of Ohio.
G. MOTT WILLIAMS,
CHAS. P. ANDERSON,
ALEX. H. VINTON.

WATSON HONEYWELL BOWNE.

The members of the parish of St. Peter's Church, Westchester, by their Rector and Vestry, hereby desire to express and record their sense of bereavement in the death of WATSON HONEYWELL BOWNE and their appreciation of the character of him whom God has been pleased so suddenly to take unto Himself. Taken in the fulness of his useful life, he leaves the memory of a good citizen who held to the last the confidence and respect of the community in which he lived and the affection of those brought into near relation with him. After those related to him, the poor will miss him most, for from the man in want and the man in trouble he never turned away.

As a Churchman, he lived that quiet life of devotion and loyalty to our Lord which his father and mother had lived before him. Always present early Sunday morning, unless ill, at our Lord's service, and making his communion at that service the Sunday before he died, it was fitting that on the day of his funeral his body was brought "while it was yet dark" to the church he so truly loved, and that again in prayer and thanksgiving for the example of his life, that service was offered to Almighty God.

In conclusion, the Vestry extend to the sorely bereaved wife and family their deep sympathy and pray they may be comforted in their great affliction.

F. M. CLENDENIN,
T. H. HARRINGTON,
M. HART BROWN,
Committee.

December 13, 1905.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

A STRONG, CAPABLE WOMAN, to take charge of boys' department in a Church Institution. Must be neat, systematic, and a good disciplinarian. Address: HOUSEMOTHER, 702 Genesee St., Utica, N. Y.

PRIEST, married, desires a parish near Philadelphia or New York City, Philadelphia preferred. Good Churchman; willing and earnest worker. Correspondence solicited. Address: A 1, LIVING CHURCH, Milwaukee, Wis.

TO WARDENS AND VESTRIES: Rector of large parish in South desires change to more bracing climate. Age 36, single; wide experience; preacher, organizer, financier, musical, visitor, expert in men's and boys' club work. Moderate Churchman. Large city preferred. Apply, "ALEPH," care LIVING CHURCH, Milwaukee, Wis.

A MIDDLE-AGED CHURCHWOMAN of wide experience in hospitals and other institutions, is desirous of obtaining a position as housekeeper or matron in an institution, or as housekeeper in a family. Apply to MISS S., care RECTOR GETHSEMANE CHURCH, Minneapolis, Minn.

RECTORS AND MUSIC COMMITTEES wishing to secure the services of a thoroughly qualified and experienced Organist and Choirmaster, are invited to communicate with Advertiser, who desires good position. Fine Solo player and accompanist; successful trainer of boys' voices and mixed Choruses. Highly recommended; first-class testimonials. Address, "ORGANIST," Box 227, Wheeling, West Virginia.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

COMMUNION BREADS AND Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Applications for books from this Society may be made through Mr. R. M. Pott, Agent, care of Church Missions House, 285 Fourth Avenue.

All Contributions should be sent to the Treasurer, Mr. JOHN MCL. NASH, 63 Wall St., New York City.

THE CHRISTMAS OFFERING.

Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.

Over 450 beneficiaries are on the lists of the General Fund.

Over $600,000 have been distributed in all dioceses by the General Fund during the last 30 years.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need—"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to $500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

In a majority of dioceses, merged with the General Clergy Relief Fund, the offerings are at Christmas, and sent to the address below.

Many individual rectors, laymen, and lay women make their offering at Christmas.

THIS IS TO REMIND ALL WHO READ OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

GENERAL CLERGY RELIF FUND,
Church House, Philadelphia, Pa.
ALFRED J. P. MCCLURE,
Assistant Treasurer.

APPEALS.

The few scattering responses made on last Ephphatha Sunday—September 10th—do not bring the Expense Fund of the Mid-Western Mission up to the needed figure for the fiscal year. Hence this appeal. Attention is called to the Third Sunday in Advent, whose Gospel also mentions the deaf, to whom the Church has actively ministered in spiritual things since 1850.

REV. AUSTIN W. MANN,
General Missionary.
21 Wilbur St., Cleveland, Ohio.

COMPLIMENTARY.

REV. A. H. BARRINGTON.

The Reverend ARTHUR HENRY BARRINGTON having tendered his resignation as Rector of the Parish of Christ Church, Janesville, Wisconsin, the Wardens and Vestrymen, in meeting assembled, regretfully accept the same.

A request to work in another field has come to him and he deems it his duty to obey the same as a call to duty coming in accordance with the will of our Heavenly Father.

He has faithfully and efficiently ministered to us in things spiritual for a period of nearly fifteen years, and we greatly regret that there should be occasion for severing his ecclesiastical relation with us, but, realizing that our duty, as laymen of the Church, coincides with his duty as a Priest of the same, we cannot consistently oppose his desire to obey this call to minister in a wider field where his labors may more fully serve the purposes for which Christ established His Church and bid His disciples to preach the Gospel to all the world.

In parting with our beloved Rector we desire to assure him that the severance of his official relations with us will not lessen our esteem and affection for him, or for his worthy and accomplished helpmeet; and we further desire to commend them to the laity of Grace Church, Everett, Mass., as in all respects worthy of their esteem and affection.

Mr. Barrington is now in the summer of life; vigorous in body, and richly endowed with qualities of mind and heart befitting a spiritual father. These qualities, and his dignified and kindly manner in public and private ministrations, should command esteem and affection wherever he may minister.

WM. RUGER,
Senior Warden.
R. M. BOSTWICK, JR.,
Junior Warden.
GEO. S. PARKER,
JNO. H. JONES,
C. D. STEVENS,
GEO. H. SMITH,
JOE L. BOSTWICK,
W. J. SKELLY,
WM. RUGER, JR.,
Vestrymen.

PUBLISHERS' NOTES.

HOLY WEDLOCK.

Unsolicited commendations continue to reach us from the clergy who have purchased the book. The Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

Holy Wedlock, No. 1, heavy parchment cover, in envelope. .50.

Holy Wedlock, No. 2, white leatherette, boxed. .75.

Holy Wedlock, No. 3, white leather (kid), boxed. $2.00.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

Personal Friendships of Jesus. By J. R. Miller, D.D., author of *Silent Times, Making the Most of Life, Things to Live For,* etc.

J. B. LIPPINCOTT COMPANY. Philadelphia.

Lippincott's New Gazetteer. A Complete Pronouncing Gazetteer or Geographical Dictionary of the World, Containing the Most Recent and Authentic Information Respecting the Countries, Cities, Towns, Resorts, Islands, Rivers, Mountains, Seas, Lakes, etc., in Every Portion of the Globe. Edited by Angelo Heilprin of the Sheffield Scientific School of Yale University, late President of the Geographical Society of Philadelphia, Fellow of the Royal Geographical Society of London, etc., and Louis Heilprin, author of *The Historical Reference Book,* etc.

A. WESSELS CO. New York.

The Wonderful Wishes of Jacky and Jean. By Mary A. Dickerson. With Six Illustrations by T. B. Falls. Small quarto cloth. $1.00.

The Lewis Carroll Birthday Book. Selected by Christine Terhune Herrick. 16mo, cloth. 75 cts.

THE YOUNG CHURCHMAN CO. Milwaukee.

Prayers for Parents and Children. Collected by the Compilers of the Book of Offices and Prayers and Offices for Special Occasions. Price, 15 cts. net.

THE MACMILLAN CO. (Through Messrs. A. C. McClurg & Co., Chicago.

The Road-Builders. By Samuel Merwin, author of *The Merry Anne,* etc. With Illustrations by F. B. Masters. Price, $1.50.

FUNK & WAGNALLS CO. New York.

The Boys' Life of Christ. By William Byron Forbush, author of *The Boy Problem,* etc. With Eight Half-tone Illustrations. 12mo, cloth, 326 pages. Ornamental covers. Price, $1.25 net.

PAMPHLETS.

Four Weeks of Family Worship. Brief Forms for Busy Homes. The Puritan Press, Oak Park, Ill. 10 copies, $1.00, pospaid. 100 copies, $6.50, postpaid. 500 copies by freight, not prepaid, $25.00.

Bath and Wells Diocesan Conference. Bristol: Came, Savage & Cave, 29 Victoria St.

Report of the Secretary of the Interior for the Fiscal Year Ended June 30, 1905. Government Printing Office, Washington.

Forty-Ninth Annual Report of *The Society for the Increase of the Ministry,* Hartford, Conn. October 3, 1905. Hartford Press: The Case, Lockwood & Brainard Company. 1905.

The Church at Work

DR. LLOYD DECLINES ELECTION.

THE REV. A. S. LLOYD, D.D., has declined the Bishop Coadjutorship of Southern Virginia, to which he was elected by the special Council held in Lynchburg some few weeks since.

Every indication points to the election next of the Rev. C. Braxton Bryan, D.D., of Petersburg, who received the next highest vote to Dr. Lloyd. There will be no choice till the regular meeting of the Council next May.

NOVEL METHOD OF EDUCATING CHURCH PEOPLE.

THE RECTOR of St. John's Church, Dubuque, Iowa (Rev. John C. Sage), has recently put in each of the vestibules of the church a "Bulletin Board of Current Church Events," modelled upon the plan adopted in progressive libraries where current secular events are thus brought to the attention of the patrons. Three young women, practical and trained librarians, select such illustrations from the current Church papers and the *Spirit of Missions* as tell the story of what progress the Church is making. These are then tastefully arranged on the boards for the interest of the church attendants who cannot fail to be more or less impressed with the subjects. In this manner Mr. Sage hopes to arouse in his people a desire to learn further concerning the progress the Kingdom is making.

CHICAGO FRESH AIR CHARITY.

THE SISTERS of St. Mary maintain in Chicago St. Mary's Home for Children, with a summer home at Kenosha, Wis. For ten years the Home has migrated early in June to the cottages, now three in number, at Kenosha. The land upon which they are situated belongs to Kemper Hall. Last summer one hundred of the regular Home children and about sixty-five from the slums of Chicago were taken thither, the latter in relays of fifteen, for a fortnight's visit at a time. The Sisters find that expansion of the summer home is absolutely necessary, partly to provide for present needs and partly to enable them to extend their hospitality to poor, tired mothers from the city. They find that the amount of good done by the summer migration is incalculable. The Sisters have embraced the opportunity to purchase at a very reasonable price a new site of from four to five acres, fronting on the lake on a high bluff, and but two blocks distant from the present Home. Their immediate needs are to pay for the land, to move the present cottages to the new site, and to build a new cottage, all of which will cost from $5,000 to $6,000. One contribution of $500 has already been offered, and the Sisters appeal to the Church for the remainder.

LEGACY FOR ST. STEPHEN'S COLLEGE.

ST. STEPHEN'S COLLEGE, Annandale, N. Y., has been notified that the late Dr. George B. Bouton of Westport, Conn., has left the college a legacy of $3,000. The college is educating about forty young men, most of whom are studying for the ministry. A strenuous effort is being made to raise a subscription of $5,000 a year for five years, and prominent laymen have already subscribed for this purpose.

FOND DU LAC CLERGY DISCUSS LITURGICAL PROBLEMS.

A CONFERENCE of the clergy of the Diocese of Fond du Lac, belonging to the Confraternity of the Blessed Sacrament, was held at Stevens Point in the Church of the Intercession, on December 6th and 7th. Bishop Weller presided; Bishop Grafton, the Superior General of the C. B. S., being absent in the East. About ten of the clergy were present. The conference was opened by a choral Eucharist at nine o'clock, at which Bishop Weller was the celebrant; and the sermon, a defense of the doctrine of the doctrine of the Real Presence, was preached by Archdeacon Fay of Fond du Lac. The purpose of the conference was to consider various practical problems connected with the restoration of the Eucharist to its rightful place as the chief Sunday service. One of these was the position of Morning Prayer. It was the conclusion of the conference that Morning Prayer ought to be said publicly and at a time when all the congregation would be present, and should be regarded as the preparation for the Eucharistic Sacrifice. Another problem discussed was, whether a priest had a right to leave out that part of the Liturgy comprised under the old "Order of the Communion," when he knew in advance that there were to be no communions made at that particular service. After a spirited controversy it was generally agreed that he had no such right, inasmuch as no grave writer on Anglican liturgiology had ever sanctioned such an interpretation of the rubrics, and therefore it would be a mere following of his own private judgment.

On the evening before the conference, Bishop Weller confirmed a class of 71, which is the largest class ever presented for Confirmation in this diocese. A very large proportion of the candidates were men and boys, and all of the class were given a very careful spiritual preparation. The class is the result of a mission recently conducted by Fr. Parrish, the faithful and thorough work of two Sisters of the Holy Nativity, and the zealous labors of Fr. Ray, the rector of the parish.

PRIESTS ASSOCIATE OF C. B. S.

THE NEW JERSEY Conference of Priests Associate of the Confraternity of the Blessed Sacrament met on December 12th, at the Church of St. John the Divine, Hasbrouck Heights, as guests of Father Cooper, the priest in charge. The Mass of the day was a Solemn Mass of Requiem for the repose of the soul of Father Floyd Edgar West, a charter member of the Conference. Father Mitcham of Hackettstown, as celebrant, was assisted by Father Hooper of Hoboken as deacon, and Father Cooper of Hasbrouck Heights as sub-deacon. A plainsong Mass was sung by a choir composed entirely of priests, as is usual at all meetings of the Conference.

After luncheon, provided at the house of a parishioner, the executive session was called to order by the president, Father Miller, of the House of Prayer, Newark. At this meeting the mortuary committee reported that there is in preparation a form to be signed by members, and filed with their papers, and with the committee, requesting that in the event of their death all arrangements for the funeral be placed in charge of the Conference, in order that they may be buried with the Catholic ceremonial and as befits a priest. A committee was appointed to prepare a resolution to be spread on the minutes, touching the death of Father West, and Father Macfarlane, the latter of the Church Publishing Co., both of whom were members of the Conference.

An interesting discussion was had on the subject of pure altar wines, which is a question of momentous importance to the clergy in these days. In the course of the discussion is was reported by a member that he had obtained samples of wines for analysis, and submitted them to a chemist, who said that it was impossible to ascertain whether grapes were used in the manufacture, and that in view of this uncertainty he had arranged with the owner of a vineyard who was willing to attempt the manufacture of altar wine under his supervision, thus insuring its purity.

COLORED CHURCH FOR DENVER.

THE CATHEDRAL CHAPTER has purchased a former Presbyterian church, to be used for Grace (colored) Church. The cost of the property purchased was $850. It is on East Dale St., between Oak and El Paso.

NOVA SCOTIA CATHEDRAL BURNED.

ST. LUKE'S CATHEDRAL, Halifax, N. S., was totally destroyed by fire on the morning of December 14th. There seems no doubt it was of incendiary origin, for the church and the hall, a separate building, broke into fire at the same moment. The hall, a brick building, was saved, but the church was burned to the ground. The building, erected sixty years ago, was a fine one, and was insured for $20,000. The rector is the Rev. Canon Crawford.

PRAYER FOR RUSSIA SET FORTH IN LONG ISLAND.

THE BISHOP of Long Island has set forth the following special intercessory prayer:

"O God, the King of kings and Lord of lords, we humbly beseech Thee to have mercy upon the great Empire of Russia, at this time living in darkness and in the shadow of death, and to guide its destiny and lead it onward to the light. Give to the rulers the spirit of wisdom and knowledge; make them pitiful and forbearing to the people, generous with their wealth, and not greedy of power and gain.

"May the people win the rights of service and of citizenship, not through murder and bloodshed and cruelty, but by firmness and patience and honesty.

"May the Russian Church be the place where noble and peasant, employer and laborer, meet together, and may she teach the whole nation how to obtain and to enjoy the glorious liberty of the children of God.

"All this we ask for the sake of Him who

comes, at this Advent season and always, to be the Light of this world, Thy Son, our Saviour, Jesus Christ. *Amen.*"

The prayer was first used publicly at the missionary mass meeting held early in Advent.

OLD BRUTON CHURCH.

A MEETING was held in New York on Thursday of last week, of the New York committee on the restoration of the Old Bruton Church at Williamsburg, Virginia. The Rev. W. A. R. Goodwin, rector of the church, was present, as were most of the members of the committee, which includes the Rev. Dr. William R. Huntington, Mr. J. Frederick Kernochan, Mr. R. Fulton Cutting, and Mr. Robert L. Harrison. Plans prepared by the architects, Messrs. Barney & Chapman, for the restoration and furnishing of the interior of the old church, were approved. The plans involve the restoration of the interior to exact colonial form and appearance, including the placing of the official pews of colonial rectors, of the Surveyor General, of colonial governors, and members of the House of Burgesses.

In the restoration there are to be placed marble slabs in the aisles and chancels, appropriately inscribed, to mark the graves discovered during excavation. Among these graves are those of two colonial governors. A tile roof is to be placed over the entire building. The structural work was begun in May of this year and is now nearing completion. It was reported at the committee meeting last week that towards the expense of the work $11,000 had been raised, and $10,000 is still needed.

PRESBYTERIAN MINISTER PREACHES IN ALBANY CATHEDRAL.

ON FRIDAY night of last week there was a special service held at the Cathedral of All Saints in Albany, N. Y., at which the preacher was the Rev. Hugh Black, pastor of St. George's Presbyterian Church, Edinburgh, Scotland, who was in this country in order to serve as a lecturer in Union Theological Seminary, New York. In the chancel with the speaker were Bishop Doane and Bishop Nelson, and also Dr. Huysler of the English Lutheran church, Dr. Andrews of the Baptist church, and other leading sectarian clergymen. "It was," says a press report, "a distinctly inter-denominational representation, so far as both the clergy and the laity were concerned, for all the Protestant clergymen of Albany and their congregations were invited to attend. The theme taken by Rev. Dr. Black was that of Christian experience, and he preached an "old-fashioned" sermon so far as strength went. Christian experience, according to Dr. Black, is the final court of appeal, rather than either the Bible or the Church. Neither of these is in any way to be minimized, but they do not supersede it."

GOLD AND SILVER GIFT TO DR. HODGES.

THE CONCLUSION of the celebration of the 35th anniversary of the Rev. J. S. B. Hodges, D.D., as rector of old St. Paul's Church, Baltimore, was the presentation of a silver loving cup filled to the brim with gold pieces of various denominations. The leading spirit in the preparation of the gift was Mrs. Walter Smith, and she was actively assisted in the work by Mr. W. Graham Bowdoin. The cup was secured and engraved and most of the subscriptions made during the fortnight preceding the anniversary date, but so quietly was it done that not an inkling of it reached Dr. Hodges. During his rectorship Dr. Hodges has received many handsome tokens of appreciation and regard from his parishioners. A few years ago he was presented with a superb silver service in repoussè.

At the anniversary service, held on the afternoon of the First Sunday in Advent, one of the largest throngs that ever gathered at St. Paul's was present, being greater, it is said, than the number which attended either the McKinley memorial service or the Queen Victoria memorial service held at St. Paul's. The Bishop and many of the diocesan clergy were in the chancel. There was no sermon or address, but a magnificently rendered choral service of thanksgiving.

REMINISCENCES OF THE PRESIDING BISHOP.

BISHOP TUTTLE, at the request of many friends, has just completed the manuscript for a book. The work, which is a volume of about 500 pages, recounts the Bishop's reminiscences in Montana, Idaho, and Utah. It is to be entitled *Reminiscences of a Missionary Bishop*, and has been compiled by Bishop Tuttle in the summers of the last ten years, during vacations. The book will be published in April.

NEW WINDOW AT EVANSTON, ILL.

A NEW stained-glass window of English manufacture has just been added to the series in St. Mark's Church, Evanston (Dr. A. W. Little, rector). This window represents Zacharias at the altar of incense and is very well drawn and colored.

NEW WINDOW,
ST. MARK'S CHURCH, EVANSTON, ILL.

It is a memorial of James McMahon and of Martha Comelia, his wife. Mr. McMahon died in 1897, and Mrs. McMahon was on her way to make final arrangements with Dr. Little about this window as a memorial to her husband when she met with accidental death. Hence the memorial to both. Mrs. McMahon died July 28, 1904. The inscription on the window is in Latin and ends with the following appropriate text: "They were both well stricken in years."

SAN FRANCISCO AND CLEVELAND RECTORS-ELECT.

THE REV. GUY L. WALLIS, rector of St. James' Church, Cleveland, has accepted the rectorship of St. Mary the Virgin, San Francisco, and will enter upon his duties as such on January 1st. This will be largely a missionary work, the parish having been without a rector for some time.

Father Wallis came to Cleveland from the Church of St. Mary the Virgin, New York City, some four years ago and has been instrumental in developing his parish in Cleveland to a considerable degree. It is somewhat unique in that the people have been trained to congregational singing without the leadership of a choir. The people sing the responses for the entire Communion service, and also Gregorian chants. The congregation in general attend a weekly practice and appear to appreciate and to enjoy their privileges of singing.

To succeed him at St. James' Church, Cleveland, the parish has called the Rev. H. E. S. Somerville, rector of St. Barnabas' Church, Buffalo, but no acceptance has as yet been received. Mr. Somerville was graduated at Griswold College and was ordained by Bishop Perry of Iowa, as deacon in 1884 and priest in 1885. His former charges have been at Maquoketa, Iowa, and Manistee, Mich.

RECTOR FOR MADISON, WISCONSIN.

GRACE CHURCH, Madison, Wis., in the Diocese of Milwaukee, has called to the rectorship the Rev. Addison A. Ewing, now rector of St. Stephen's, Milwaukee. Mr. Ewing was graduated at Amherst College with the degree of B.A. in 1892, and was ordained deacon in 1900 and priest in 1901 by the present Bishop of Michigan City. He filled several positions in Indiana prior to 1904, when he came to Milwaukee as rector of St. Stephen's. His record in that parish has been exceptionally fine. He took the work at a time of great depression caused by untoward circumstances, and has brought the parish out of its difficulties, making himself at the same time greatly beloved by the people.

DEATH OF REV. DR. McKNIGHT.

THE REV. GEORGE H. MCKNIGHT, D.D., rector of Trinity Church, Elmira, N. Y., died suddenly on Thursday afternoon, December 14th, at the Arnot-Ogden Memorial Hospital, following an operation which had been performed upon him at that institution in the morning. Dr. McKnight was first taken ill in June, but seemed to be entirely recovered, until November 11th, when he suffered a relapse.

Dr. McKnight was the oldest active clergyman in the city of Elmira and one of the oldest in the Diocese of Central New York. He came to the diocese and to Trinity Church in 1869—the 36th year of his rectorship having been completed in July last. He was born in Watertown, N. Y., October 4th, 1820, and early in life removed to Rochester with his parents. He attended the Colgate Institution in Rochester, where he was prepared for the General Theological Seminary, from which he was graduated in 1849. His first charge was as rector of St. Mark's parish, Le Roy, N. Y. He next went to Madison, Ind., where he was rector of Christ Church. He was afterwards rector of Springfield, Mass., until he was called to Elmira.

Dr. McKnight has ever been an active and zealous worker. He was a thinker and his sermons have attracted more than local notice. He was also a forceful writer and was recognized as an authority upon many subjects. He contributed frequently to a number of secular and religious publications, among which were THE LIVING CHURCH, the *Churchman*, the *Southern Churchman*, *Church Standard*, and *Church Eclectic*. He was the author of many tracts and pamphlets, which have brought him widespread notice. He was given his degree of A.M. by Hobart College in 1851, and in 1873 Hamilton College honored him by conferring his degree of D.D. He was held in deep love and esteem by the members of Trinity parish, to whom he had ministered so long. He has served as a trus-

tee of Elmira College, and of the R. A. Packer Hospital of Sayre, Pa. He was a trustee of the General Theological Seminary at the time of his death. He had several times been a member of the General Convention, was for years the Dean of the Sixth Missionary Convocation, served on the Committee having in charge the Revision of the Prayer Book, and performed many other duties of importance to the Church.

Dr. McKnight was married to Julia E. Pithen of Rochester in 1851. Mrs. McKnight survives him, as do four children, one of whom, the Rev. Chas. H. McKnight, was assistant in his father's parish.

The funeral took place on Sunday afternoon at Trinity Church, the Rt. Rev. Chas. Tyler Olmsted, D.D., Bishop of the diocese, officiating. Interment was made at Rochester.

DEATH OF REV. H. M. JARVIS.

THE REV. HERBERT MUNSON JARVIS, priest, canonically connected with the Diocese of South Carolina, resident at Marlow, Ga., entered into the rest of Paradise on the 12th of December. Mr. Jarvis was a native of Canada, and was made a priest in 1871 by Bishop Stevens. He had served in a number of dioceses in the United States and Canada, but for several years had been out of active work because of his health. He was buried at Marlow, Ga., on the 13th inst., the Rev. F. A. Brown, rector of Christ Church, Savannah, officiating.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Rector Elected for St. Paul's.

THE RECTORSHIP of St. Paul's Church, Albany, N. Y., in succession to the Rev. Dr. Prall, who has resigned and will spend a year or more abroad, has been accepted by the Rev. Roelif H. Brooks, assistant at the Church of the Messiah, Brooklyn. Mr.

REV. ROELIF H. BROOKS.

Brooks was born in Poughkeepsie, N. Y., June 26, 1875, and was educated in that city and in Columbia College, from which latter he graduated in 1900 as valedictorian of his class. Entering the General Theological Seminary, he was graduated in 1900. He was ordained deacon in 1902 and priest in 1903 by the present Bishop of Long Island. His diaconate was spent as assistant at St. Michael's, Brooklyn, and during the past year he has been assistant at the Church of the Messiah in the same city.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Prof. Moulton's Lectures—Notes.

THROUGH the efforts of the Sunday School Commission of this diocese, Professor Richard Green Moulton of the University of Chicago spent a month in delivering two courses of lectures at different points throughout the state. Beginning with St. Mark's Church, Berkeley, on November 19th, Dr. Moulton delivered the first course, and from thence went to Oakland and there delivered the second course. Later, both courses were given in San Francisco. Alameda, Palo Alto, San Mateo, San Jose, were next privileged with the helpful lectures, after which Dr. Moulton proceeded to Los Angeles to deliver both courses. Everywhere, this wonderfully attractive and scholarly lecturer appeared, he was greeted with a large and enthusiastic audience.

DURING ADVENT week, the various parish meetings have been held, and according to canon adopted at the last convention, women's meetings were also held for the purpose of electing delegates to the House of Churchwomen, to be convened at the time of the annual diocesan convention in January. Each parish and mission is entitled to send five delegates who must be communicants of the Church.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Chicago Notes—Junior Auxiliary—Progress at Sterling.

A PAROCHIAL MISSION is planned for the Church of the Ascension, Chicago (Rev. E. A. Larrabee, rector), to take place either in January or February.

A TABLET in memory of Mr. Thomas D. Lowther has been ordered to be erected in the Church Home for Aged People, and a design of same was recently shown at a reception held at the Home. Mr. Lowther was a generous benefactor of the institution.

THE REV. DR. STONE of St. James' Church, Chicago, has a novel method of inducing church going among the people of the neighborhood. He has called for fifty volunteers among the men of the parish to make house to house visitations.

THE JUNIOR AUXILIARY of the diocese held a very successful missionary exhibit in the Masonic Temple, Chicago, from December 7th to 9th. Most interesting curios from missions in Honolulu, Japan, Mexico, Alaska, and the Indian fields, were sent by the different branches, those from Mrs. D. B. Lyman from Honolulu, and from Mrs. O. Van Schak Ward from China, as well as from the Waters mission and from Miss Emery, General Secretary, being particularly rare and valuable. Work done by the Juniors of the diocese was also on exhibition, and was sold, the proceeds being given to the scholarship pledges.

The exhibit was formally opened by Dr. Stone of St. James', who spoke on Our Indians in South Dakota. Other speakers and topics were: Japan, Rev. Francis H. Wheeler; Mexico, Mrs. John Henry Hopkins; Alaska, Dr. Du Moulin. On Saturday there was a special programme for children in charge of Mrs. S. E. Collins of St. Andrew's.

Under the very efficient management of Mrs. E. M. Duncombe, Vice-President of the Woman's Auxiliary, the Junior work is steadily advancing.

The officers of the Juniors are: Mrs. E. M. Duncombe, President; Mrs. J. K. Lewis, Corresponding Secretary; Mrs. Alan Maconochie of St. Peter's parish has recently been elected Recording Secretary to take Mrs. Leslie's place.

AT GRACE CHURCH, Sterling (Rev. Edwin Weary, rector), tower chimes of fifteen tubes are being installed, and will be used for the first time on Christmas eve. A set of organ chimes has been presented and will be used at the Christmas services. A magnificent jeweled processional cross was presented to the church and used last Sunday. The choir has been supplied with a new set of vestments. A men's club has been organized with 32 names enrolled. The basement of the parish house is being fitted up as an amusement room for the club; bowling alley, billiard table, and good reading matter have been supplied.

The Bishop recently confirmed twenty-three, the largest class in the history of the parish.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Nonagenarian Churchman—Junior Clericus—Seabury Club.

ONE OF THE MOST regular attendants upon public worship in the town of Brooklyn is the venerable John Griggs, in his ninety-fourth year. He walks about a half mile to Trinity Church (the Rev. Samuel F. Jarvis, rector), and is always there for the beginning of the service.

THE FIRST MEETING for the season, of the Junior Clericus, was held on Monday, November 20th, at New Haven. The Rev. Prof. Philip M. Rhinelander, of the Berkeley Divinity School, was the presiding officer. An essay was read by the Rev. Frank H. Bigelow, vicar of St. John's, Stamford (St. Luke's chapel), on "The Church and the Parish House," and one by the Rev. Geo. B. Gilbert, of Christ Church, Middletown, on "Substitutes for the Church."

THE ADVENT lectures of the Seabury Club, are being delivered during the season at Christ Church, Hartford. The general subject is "The Church." The Rev. Shirley C. Hughson, O.H.C., will lecture on "the Eastern Branch"; the Rev. Samuel Hart, D.D., of the Berkeley Divinity School, on "the Roman Branch"; the Rev. Prof. Frederic J. Kinsman of the General Theological Seminary, on "The Anglican Branch."

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Improvements at St. Andrew's—Notes.

AT ST. JOHN'S CHURCH, Wilmington (the Ven. George C. Hall, rector), there are planned a fine new altar, reredos, and memorial east window. The altar will be of stone, and the reredos will contain six panels for angelic figures in mosaic. The subject of the memorial window will be The Last Supper. The work will be a copy by some eminent master abroad of Leonardo de Vinci's masterpiece. The altar and reredos will be furnished by the parish, and the memorial window by the family of the late Francis G. du Pont, *in memoriam*.

THROUGH the missionary labors of the Rev. John S. Bunting, rector of Christ Church, Christiana Hundred, the way has been opened for a chapel at Yorklyn, a village situated on the Kennett trolley railway. Through the Rev. Mr. Bunting, the Marshall Brothers, paper manufacturers and Hicksite Friends, have donated a lot 50 x 150 feet, favorably situated. There are already several communicants at Yorklyn, and no provisions for religious services of any kind. There is no place in which a congregation can be assembled; accordingly the proposed chapel will supply a great need. Yorklyn has several hundred inhabitants, most of whom are employees of the Marshall Brothers, and of the Garrett Snuff Mills, local manufactories. The chapel will be built in the spring.

THE REV. ALBERT D. CLAY of Foxburg, Pa., has accepted a call to become rector of St. Anne's Church, Middletown. He will take up his work there the last of January. Georgetown still remains vacant. The chain of parishes and missions served from Newport is in a state of *quasi* vacancy, the Rev. A. M. Rich, now in Colorado for his wife's health, having a three months' leave of absence.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Convocation at Port Deposit.

THE NORTHERN CONVOCATION held its session in St. James' parish, Port Deposit (the Rev. J. Wilson Sutton, rector), December 5-7. The subjects discussed at the evening services were: (1) The Bible, What It Is; and How to Use It; (2) The Holy Communion—Doctrine of, How to Prepare for It; and (3) Missions—the Duty, the Method, Missionary Heroes. On the afternoon of the second day a paper was read by the Rev. Wm. Schouler on "Evangelistic Work in the Church," which was afterwards thrown open for a discussion, in which both clergy and laity were represented. On the same afternoon a service was held at the "Silver Cross Home," where an address was delivered by the Vice-President and acting Dean, the Rev. C. T. Denroche. On the afternoon of the third day there was held a special service for young men, at which appropriate addresses were made.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Clerical Notes.

CANON BARRY, of St. Paul's Cathedral, gave a quiet day for women at St. Mary's Home, Chicago, on Saturday, December 9th, and preached the following morning at the Church of the Ascension. Fr. Fay, Archdeacon of Fond du Lac, is giving a course of three lectures on the "Rule of Faith," before the classes in Dogmatic Theology at Nashotah House, during the present week.

IOWA.

T. N. MORRISON, D.D., Bishop.

Debt Raising at Cedar Rapids—Anniversary at Lyons.

AN ENCOURAGING response is attending the efforts of the Rev. John Arthur and his people to free Grace Church, Cedar Rapids, from the incubus of its large debt. At last accounts over $9,000 had been subscribed, being more than half the amount required.

THE PROGRAM of services and social gatherings to celebrate the fiftieth anniversary of the organization of Grace Church parish, Lyons, has been completed, and the members of that active parish are looking forward to December 22nd with pleasant anticipations. There will be festal celebration of the Holy Communion at 10:30 A. M. of that day, the celebrant being the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska. The sacrament of Confirmation is to be administered by the Bishop of Iowa, who will also preach the sermon. In the evening of the same day a parish reunion is the feature, when a banquet will be served. Besides the members of the parish who are to make addresses, the speakers will include the Bishop of Iowa, the Bishop Coadjutor of Nebraska, the Rev. G. DeWitt Dowling, the rector, Rev. T. W. Jones, the Rev. John C. Sage, and Miss Louise Morrison.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Rector-elect of St. Thomas'—Men's Club.

THE REV. DUNCAN MCPHERSON GENNS has accepted the rectorate of St. Thomas' Church, Brooklyn, where he succeeds the Rev. James Townsend Russell, recently appointed Archdeacon of Brooklyn. The Rev. Mr. Genns is well known in Brooklyn, having been assistant in several parishes during his student days. He was ordained to the diaconate by Bishop Littlejohn in 1902 and went to take charge of the mission of the Ascension in Jersey City. He was advanced to the priesthood by Bishop Starkey and was made rector of the Church of the Ascension last year when the mission was organized as a parish. Mr. Genns was graduated from the New York University and the General Seminary.

THE THIRD annual dinner of the Men's Club of St. John's parish, Brooklyn, was held last week in the rooms of the Montauk Club. Mr. Charles J. Harvey, president of the Men's Club, presided. Bishop Burgess was one of the speakers, and took the opportunity of presenting to the men the subject of the missionary thank offering to be made by the men of the Church at Richmond in 1907. Justice Gaynor of the New York State Supreme Court spoke also, devoting much time to a consideration of the causes which, he held, are causing a decline in the influence of the Church. The rector of St. John's, the Rev. Dr. Frank Page, made the closing address.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Woman's Auxiliary—Mission at St. George's—Notes.

THE WOMAN'S AUXILIARY of the diocese held its semi-annual session at Christ Church chapel during the first week in December. Missionary addresses were given by the Bishop, the Rev. W. S. Slack, and Miss Suthon, a missionary to Japan. The gratifying report was made that the Auxiliary had raised more money during the past half year than during any previous entire year. Mrs. Ida Richardson, the president, told of trips she had made during the summer in the interest of the extension of the work and of the many requests which had been made upon the Auxiliary for assistance.

A VERY SUCCESSFUL first week in Advent mission was conducted in St. George's Church, New Orleans, by the rector, the Rev. E. W. Denham, who has succeeded the late Rev. J. W. Moore. The hearty support he has received is sufficient to evidence the sure future prosperity of St. George's Church. The parish is growing stronger daily.

A MEMORIAL CROSS to Mr. David N. Barrow has just been given to the Church of the Holy Communion, Ploquemine. It is very handsome and was much needed.

TRINITY CHURCH, Cheneyville, reports the whole Baptist Sunday School attending Trinity while their church was without a minister, and also that several Methodists are regular attendants.

IN CHRIST CHURCH, Mansfield, a very handsome electric light chandelier is being put up, a donation from Mrs. W. P. Sample. It is a welcome addition, as the light in the church for evening services was very poor.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Methuen—Men's Clubs—Notes—Cambridge Rector-elect Accepts.

ALL SAINTS', Methuen (Rev. Gilbert V. Russell, rector), held a special Mid-Advent service on Wednesday, December 13th. This proved a great attraction and was gratifying in its results for a week-day service. The church was filled to its seating capacity and many were obliged to stand throughout. A musical service was rendered under the direction of Ernest Douglas, the organist and choirmaster, who arranged a program of high-class Church music, consisting of an organ recital by himself and anthems by the surpliced choir of men and boys.

"MEN'S CLUBS" was the topic on which the Rev. A. B. Shields of the Church of the Redeemer, South Boston, spoke on the morning of the 14th inst., before the School for Social Workers. Mr. Shields, from his long experience as head of the Phillips Brooks Club, knows a considerable about work among men, and he gave an interesting account of how his organization is conducted. He noted that politics and religion were excluded from the

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discussions of the club. In this way they are able to assemble men of all religious beliefs. He told the story of how the men themselves had worked at night, excavating beneath the church, and how when they had finished, masons, carpenters, plumbers, varnishers, and others took hold and proceeded with subsequent stages of the work, all of them giving their services freely in the construction of the basement rooms. There are meetings with invited speakers, lectures, and other forms of entertainment. Such a club as this profoundly influences the community. Mr. Shields holds that the primary purpose of such a club even when under the auspices of the Church, is not to attract men to religious services, however desirable that may be, but to provide healthful and innocent pastime, and to give stimulus to right intellectual, moral, and social impulses which will make for the amelioration of the hard grind of life and the improvements of the character of its members as citizens.

THE REV. DR. GEORGE W. SHINN of Grace Church, Newton, is at home after a few weeks' trip abroad, whither he went on the advice of his physician. Dr. Shinn has been officiating but little in his parish since spring, owing to continued illness, which was more or less aggravated by the loss of his wife some time ago. The parish tendered Dr. Shinn a reception on the evening of December 15th.

THE ASSOCIATION for the Work of Mercy which, though carrying on its work under Episcopal auspices, is non-sectarian in character, held its annual meeting on December 14th. After the reports of the executive committee and the matron had been read and officers elected, the women present listened to remarks by the Rev. Dr. Mann of Trinity and the Rev. Ellis Bishop of St. Stephen's. Officers elected were as follows: President, Mrs. Charles F. Wentworth; Vice-President, Mrs. Leverett S. Tuckerman; Secretary, Miss A. E. Wheelwright; treasurer, Leverett S. Tuckerman; assistant treasurer, Miss Helen Paine; Chaplain, the Rev. Ellis Bishop; Physician, Dr. H. G. Myrick; also a board of directors and an advisory board.

THE THREE local wards of the C. B. S. held the first reunion of the season in the Lady Chapel of the Church of the Advent on December 12th. The preacher of the occasion was the Rev. George J. Welenta. On the same day, the Rev. William B. Stoskopf of that parish, conducted a quiet day for women at St. Margaret's Home. The lecture in the course of the regular Friday evening talks at the Advent was given on December 15th, by Bishop Spalding of Salt Lake, who told of "Mormonism."

AT THE morning service on Sunday, December 10th, the parishioners of St. James' Church, Cambridge, had read to them a telegram from the Rev. Robb White of Stanardsville, Va., telling them that he would accept the call recently extended to him. He has not yet stated when he will begin his duties. The news of his acceptance comes as a pleasant surprise to the Cambridge parish, as Mr. White had declined a previous call.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Mr. Barrington's Removal.

AFTER HAVING ministered as rector of Christ Church, Janesville, for fifteen years, the Rev. Arthur H. Barrington recently tendered his resignation and accepted an election as rector of Grace Church, Everett, Mass. In his farewell sermon, after reviewing the work which had been accomplished, he referred to the many evidences which himself and wife had received betokening the sympathy and affection of the members of the parish for them; and with much emotion spoke of the sorrow the severance of the relations existing would give them. He then surrendered the keys of the church and parish house to the senior warden and thus his ecclesiastical relationship with the parish was terminated.

In response, on behalf of the vestry and congregation, the senior warden commented upon the faithful ministrations of Mr. Barrington, the helpful aid which his accomplished wife had rendered, and the sympathetic and affectionate relations which had existed, and closed by reading minutes adopted by the vestry in accepting Mr. Barrington's resignation. These will be found printed on another page.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

New Church at Annapolis.

ST. PHILIP'S CHURCH, Annapolis, is a new edifice recently completed. The cost is about $5,000. It is handsomely finished on the interior in hard wood, the roof being supported

ST. PHILIP'S CHURCH, ANNAPOLIS, MD.

with heavy girders of hard wood, after the old English style of ornamentation. The girders are joined by ornamental iron work. There are twelve windows in the church, the chancel window being very handsome. The incumbent is the Rev. John Henry Simons.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Notes.

THE BISHOP made an address in the chapel of the State University, on Wednesday last, under the auspices of the Y. M. C. A., on "The Nobility of Service." He spoke of the need of such service in commercial, political, and home life, and that no calling offered such a fruitful field for service as the Christian Ministry; he pointed out the many opportunities coming to the Christian minister both as preacher and pastor. The Bishop was introduced by the president of the University, and appropriate collects were said by the Rev. Stuart B. Purves, rector of Holy Trinity.

THE REV. C. E. HAUPT, vicar of St. Mark's, has been called to Philadelphia by the death of his father, General Herman Haupt.

AT A MEETING of the Lay Readers' League, held at the residence of the Bishop on Thursday last, suitable resolutions were passed on the death of General Bend, late president of that organization, and at the same meeting, Colonel Eddy, of Gethsemane, was elected president to fill the vacancy caused by the death of General Bend.

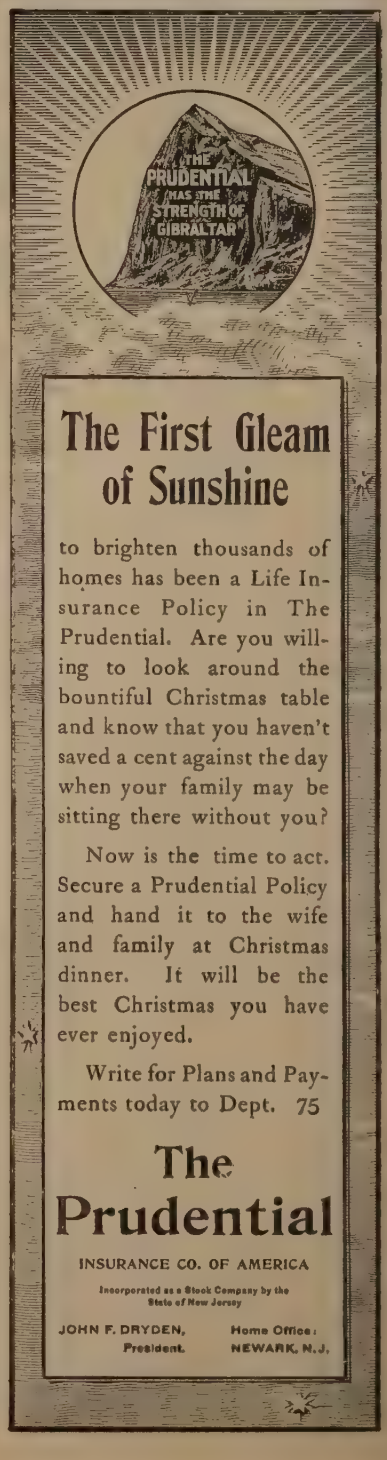
MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Clericus—Polish Services in St. Louis.

ABOUT thirty clergymen, members of the Clericus, met at St. Peter's Church, St. Louis, last week for the first time in its history. Bishop Tuttle announced the coming, next month, of the Rev. R. W. Clark, D.D., Department Missionary Secretary, who will speak at local churches with a view to disseminating information about mission work and creating more interest in it. On the same occasion a paper was read before the Clericus on "The Evolution of Mind and Conscience," by the Rev. Dr. Schepp of St. Charles.

BY CONSENT of Bishop Tuttle, Polish Old Catholic services will be held regularly in the chapel of Christ Church Cathedral. A priest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of the Polish Old Catholic Church has been appointed for St. Louis by Bishop Kozlowski. The new priest, Fr. Wincenty Josef DeLagan, is a native of Poland and a graduate of both Polish and German universities.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Rectory for York—Burial of Canon Whitmarsh.

TWO YEARS AGO the Rev. T. P. Bate raised $500 towards building a rectory at York, and during the past year $450 more has been collected. With Bishop Williams' consent, a corner lot, with a small house on it, has been purchased for $1,650. The intention is to move the house to the rear end of the lot and, having moved the church to the new location, add a chancel and sanctuary together with a choir room and vestry. With the money received from the present lot upon which the church stands, it is expected that the above changes and additions can be made and leave only a small debt of about $600.

The choir, consisting of twenty members, has lately been vested, and adds much to the dignity of the Church's services.

BISHOP WILLIAMS accompanied Mrs. Whitemarsh and family to Warren, Ohio, and held the service at the grave of the late Canon Whitemarsh, who died on Thursday, December 7th.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Diocesan Notes.

THE REMOVAL of Mr. J. Brinton White to make his home in Philadelphia is a real loss to the diocese. He has been warden of St. Peter's mission, Essex Falls, and greatly interested in the work of the Church. Mr. White is the grandson of Bishop White.

THE FOUNDATIONS are being laid for the new Nurses' Home of St. Barnabas' Hospital, Newark, a building to cost about $22,000. The larger part of money needed has been subscribed.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Notes—Service at Oak Harbor—Men's Club at Port Clinton — Priest and Wife Nearly Asphyxiated.

THE REV. DR. CYRUS TOWNSEND BRADY, rector of Trinity Church, Toledo, has plans for extensive improvements in his church and parish buildings. At the annual election of officers of the Toledo Post G. A. R., he was agreeably surprised by the presentation of a gold-headed cane, with a complimentary speech by Col. Lafayette Lyttle, just at the conclusion of one of the Doctor's popular talks. The cane was made of a piece of the U. S. Warship *New Orleans*, which had been begun in 1814, but was never finished. The incident was of peculiar interest because that ship was the text of one of Dr. Brady's numerous romances.

St. Andrew's and St. Luke's missions have resolved to discontinue the "Lenten teas" that they have enjoyed during previous years, and are now busy getting through with the money-earning projects before the great fast begins. St. Paul's, East Toledo, is still vacant. Over 30,000 people on the East Side provide a large field for that church. New factories are being frequently added there, increasing the importance of that parish.

THE FIRST Church service ever held in Oak Harbor was held there on Sunday afternoon, December 10th. The Rev. Edward S. Doan of Port Clinton was the officiating clergyman. The service was held in the Disciples' church, and about sixty people were present. A temporary organization was formed, looking to the permanent establishment of the Church in that community. Mr. Doan expects to hold services at Oak Harbor every other Sunday, in the afternoon, with a celebration once a month on a Holy Day.

AT PORT CLINTON the Men's Club now has a membership of over fifty. The meetings are held every two weeks in the guild room. On Sunday morning, December 10th, the Men's Club attended service in a body, the rector preaching a special sermon on "Christian Citizenship."

ON THE MORNING of the Third Sunday in Advent, Bishop Leonard confirmed a large class presented by the Rev. E. W. Worthington, of Grace Church, Cleveland. Two were members of St. Agnes' mission for Deaf-Mutes, which has had its spiritual home in the parish since 1876. The Rev. Austin W. Mann interpreted the formula, and addressed the "silent" confirmees from notes furnished by the Bishop.

THE REV. and Mrs. C. F. Magee, until recently of Cleveland, were nearly asphyxiated by gas at their home in Kenton last week. Both were very near death when found by other occupants of the house, and after several hours' heroic work by three physicians they partially regained consciousness, but it is feared that Mr. Magee cannot live. He is rector of St. Paul's Church, Kenton.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Missionary—Death of a Choirmaster—Philadelphia Notes.

DURING the month of December the William Bacon Stevens Chapter (Philadelphia Divinity School) of the C. S. M. A. has held special missionary services in St. Philip's Church, West Philadelphia, and St. Luke's Church, Germantown. On Wednesday, December 13th, the Chapter's delegates to the convention of the C. S. M. A. gave a report of the proceedings of the convention. The convention accepted the invitation of this chapter to hold its sessions next year at the Philadelphia Divinity School.

A GREAT LOSS has been sustained by the congregation of the Church of the Resurrection (the Rev. Joseph R. Moore, rector) in the sudden death of the choirmaster, Mr. Bowness Briggs, who died suddenly on Sunday afternoon, December 10th, after returning from the morning service. Mr. Briggs was about 50 years old, and gave the greater part of his salary toward the perfection of the music of this parish. He was widely known in musical circles.

A CONFERENCE of the Germantown Section of the Philadelphia Local Assembly, B. S. A., was held at St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), on Wednesday evening, December 13th. The topic was "The Forward Movement," and the speakers were the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, and Edward H. Bonsall, Esq., president of the Philadelphia Local Assembly. The rector of this parish has recently received some valuable letters in the handwriting of the Rt. Rev. William White, D.D., first Bishop of Pennsylvania.

THE HON. CARROLL D. WRIGHT, LL.D., president of Clark College, Worcester, Mass., sometime Commissioner of Labor, will deliver the William Levi Bull Lectures under the auspices of the Philadelphia Divinity School, in Holy Trinity parish house, Philadelphia, on the evenings of January 9, 11, 16, and 18, 1906. The subject will be "The Battles of Labor," and will be based on Dr. Wright's personal investigations and researches into economic problems.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Graduate Teachers — Clerical Union — Church Club.

AN INTERESTING occasion in Calvary parish, Pittsburgh, occurred on Sunday, December 10th, when a class of twenty teachers in the Sunday School graduated in the Course of Teacher Training known as "The Westminster Course," pursued under the auspices of the Pennsylvania Sunday School Association. The course consists of three terms of thirteen lessons each, with an examination at the end of each term, and a diploma awarded upon the completion of the course. In the last year 3,232 teachers in the various denominations took the course, and out of that number, 68 were Church people, and 42 were from Calvary parish. Twenty of that number graduated on Sunday last, and received a diploma signed by the president of the State Association, the superintendent of Normal Work, and the teacher of the class, the Rev. D. L. Ferris. Four others have taken part of the examinations and expect to finish the course, and arrangements are being made for the formation of another large class after Christmas. At the exercises on Sunday, the Rev. Dr. McIlvaine, rector of the parish, preached on "The Need of Trained Workers in the Sunday School," and said, that "we live in an age of education, when the standard for the secular teacher is being constantly raised, while that of the Sunday School teacher has remained almost stationary." The Rev. Mr. Ferris has been particularly successful in this work of teacher training, and has been instrumental in having the system introduced in six other schools, among them those of St. Mark's and St. Peter's, Pittsburgh; Wilkinsburg, Greensburg, and Bradford; and immediately after the holidays a class will also be begun in Homestead.

THE DECEMBER meeting of the Pittsburgh Clerical Union took place at St. Peter's Church, on Monday, the 11th, when the Rev. Dr. Lloyd of St. Peter's Church, Uniontown, read a paper on "The Relation of the Clergy to Modern Thought," which was made the subject of a prolonged and animated discussion. The election of officers for the season of 1905-6 resulted as follows: President, the Rev. E. M. Paddock; Vice-President, the Rev. A. Alexander; Secretary, the Rev. H. A. L. Sadtler; Treasurer, the Rev. A. H. Beaven.

THE FIRST DINNER of the season of 1905-6 of the Church Club of the diocese took place on Thursday evening, December 14th, at the Union Club, when 175 members of the club and a few guests were present. Addresses were delivered by George Wharton Pepper, Esq., of Philadelphia, and the Rev. E. St. George Tucker, President of St. Paul's College, Tokyo, Japan. Both spoke on "Missions Abroad as a Business Proposition," and showed that the missionary efforts of the Christian Church were doing great things for the heathen world. At the close of the addresses, members of the club spoke briefly, giving their ideas on Foreign Missions.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Lights at Grand Junction.

ST. MATTHEW'S CHURCH, Grand Junction, Colorado (Rev. C. W. G. Lyon, priest in charge), has recently received from a lady of the congregation a very handsome pair of Eucharistic lights given in memory of her husband. Bishop Spalding blessed these lights on the 21st of last month. There are now in all eight lights on the altar.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Convocation at Marshall—New Churches.

THE NORTH CONVOCATION of the diocese of Texas held its regular fall meeting in Trinity Church, Marshall, beginning Friday, November 24th. On that evening a reception was given to Bishop Kinsolving and the visiting clergy. The missionary meeting was largely attended and much interest and enthusiasm manifested. The Bishop presided, and after the addresses made by the appointed speakers, presented the cause of missions in a most striking and convincing manner. He created intense interest by reading extracts from a bound copy of the *Spirit of Missions* for 1835, showing that Texas was the beginning of foreign missions by the American Church.

Sunday, November 26th, was a gala day in the little village of Wascom, for on that day Bishop Kinsolving, accompanied by Dean Bowers of the North Convocation, its clerical members, the surpliced choir, and a large delegation from Trinity Church, Marshall, came here and consecrated the newly completed church. Owing to the unwearied efforts of Dean Bowers, who gave freely of his time, the building of the church is an accomplished fact. It is very handsomely furnished and with its cross-capped tower presents a most attractive appearance and would be an ornament to any town or city.

In this same Convocation steps are being taken to renovate the church in Jefferson and to erect a church building at Longview.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Clerical Notes—Institutional Work in Richmond.

THE REV. ROBB WHITE, JR., of the Ragged Mountain Mission staff, has accepted the call extended him the second time by St. James' Church, Cambridge, Mass. He will begin his work in Cambridge the coming summer. Reports from West Point say that the Rev. Chas. J. Holt has refused the call recently extended him from Abigdon, So. Va., which caused great rejoicing in the little city at the head of the York. Mr. Holt has accomplished wonders for the Church in this place. He is now reaping the reward of his labors in a church almost new, the little box-like sanctuary being replaced by a Churchly building, which will be an honor to the town.

THE REV. W. E. EVANS, D.D., of Monumental Church, Richmond, is able to be out again after some few weeks' confinement, the result of a broken rib. He is able to take up his full work, much to the relief of his friends, and joy to his flock, who are devoted to him.

ST. ANDREW'S CHURCH, Richmond, one of the strongest and best organized institutional churches south of Philadelphia, has taken up work among boys as a specialty and has added to its already splendid staff of workers a physical director for this department. The rector, the Rev. Thos. Semmes, is to be con-

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WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday School Institute—Clericus—Fire at St. Alban's—Bell Home—Diocesan Progress.

THE DECEMBER meeting of the diocesan Sunday School Institute took place in the Epiphany parish building on the evening of Tuesday, the 12th inst. The principal topic, chosen early in the season, for consideration during the winter has the title, "Lives of Typical New Testament Saints," and in this series, the first paper of the evening was on "St. John: Practical Lessons for Life and Conduct, especially applied to Children," by the Rev. J. D. LaMothe, associate rector of Epiphany parish. The second paper, "How Can Brotherhood Men Help the Sunday School," was by Mr. W. B. Dent, superintendent of St. Paul's Sunday School. A discussion of three-minute speeches followed each.

AT THE LAST meeting of the Washington Clericus, held at the home of the Rev. George F. Dudley, rector of St. Stephen's, a paper was read by the Rev. Dr. Alfred Harding, on the question: "What constitutes a member of the Protestant Episcopal Church?" The discussion showed that the Washington clergy generally favor giving Churchwomen the right to vote in Church elections.

A GREAT misfortune was providentially averted from the rector and parish of St. Alban's some days ago, when fire was discovered in the roof of the rectory in time to prevent its destruction. In the forenoon, when all its inmates were occupied and unconscious of danger, workmen on the new Cathedral choir school building perceived the flames, and going quickly to the rescue, succeeded in putting them out. The house is of frame, and not modern; and it is supposed that the fire came from a chimney. A new roof will be necessary. It would have been sad indeed had the little rectory, with its many bright and sacred associations—the centre as it is, of a busy, happy parish life—been destroyed, and there were many to give thanks for its preservation.

A LARGE and enthusiastic meeting of the Board of Lady Managers of the Bell Home for Children, was held on Thursday, December 14th, at the Pro-Cathedral Church of the Ascension, Mrs. W. G. Davenport, president, presiding. It was shown that as far as returns from the luncheon held in November had been received, about $300 would be realized. Other reports relating to incidents occurring among the children were extremely interesting and some amusing. One little orphan, who had been saying, "Now I lay me," etc., at bed-time, refused to say the Lord's Prayer when the attendant tried to teach it to him, declaring as a reason that he had no father! Some have written letters to Santa Claus, expressing their desires for Christmas; and one writes, "Dear Santa, Please send me a pair of trousers, 'cause I have to wear my best ones to school now, and I don't know what I shall have to wear to Sunday School; but if you can't send me some trousers, I will take anything."

There is no more interesting or useful work in the diocese. There are 27 children under the sheltering care of the Home who, together with those who care for them, have to live in a small eight-room dwelling, and the result is over-crowding, inconvenience, and even discomfort. The crying need is more room—and for a more serious reason still, that applications are constantly coming in, which appeal most pathetically to our sympathies, but which have reluctantly to be refused. The Bishop of the diocese commends the Bell Home as "among the most important of our diocesan charities; and writes: "If they [the Church people] will take the trouble to learn the real facts and know what we know, then their hearts cannot fail to be touched as we have been touched, to feel the same sympathy we feel, to experience the same sense of responsibility regarding these little ones that weighs down upon us."

THE DIOCESE is rapidly pushing ahead in Church work of all kinds. Thanksgiving day found the Cathedral site cleared of debt and it is now ready for the commencement of plans for the proposed great national cathedral of SS. Peter and Paul. Another fact that occasions much joy is that every parish in the diocese is supplied with a clergyman. For many years not a few of the old historic churches in lower Maryland have been without regular pastors, and Bishop Satterlee's efforts have met with success in filling these parishes with young men who give promise of great usefulness in their fields of labor. Not a few of the local churches were released from their burdens of debt, and others were made happy by contributions that go towards their repair.

Brotherhood work in the field of establishing missions throughout the city have also been crowned with success. The St. Agnes' Chapel, corner First St. and New York Ave., N. W., started by the Brotherhood chapter of Trinity Church; a Sunday School and mission on the corner of 14th St. and Georgia Ave., S. E., under the care of the Brotherhood chapter of old Christ Church, East Washington—the mother of city churches—and the Cathedral mission of the Chapel of the Nativity, No. 1700 East Capitol St., are each of them becoming stronger and firmer rooted day by day. The Rev. Enoch M. Thompson is the rector of the Chapel of the Nativity. Bishop Satterlee is much interested in this new Cathedral work, as it is in an excellent field where Church work is needed. The people of this chapel have raised $1,100 of the $7,000 needed for a site and for building a chapel. Churchmen throughout this country are asked to help by small contributions in building this chapel. It is intended to be a place for all who come to Washington, either for a visit or for a residence, and where they can feel that they have a right to claim it as their place of worship. Every donor's name is written in the "Book of Donors," and this book is to be put in the cornerstone of the proposed church building.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Death of Mrs. Lucas.

THE WIFE of the Rev. Wm. Lucas at the rectory, Allegan, on Sunday evening, December 10th, fell asleep in Jesus. She was adored by her husband and loved by all who knew her. Four of the clergy from the special con-

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vention at Grand Rapids attended the funeral at the Church of the Good Shepherd. The Rev. R. H. Peters and the Rev. W. P. Law took the service at the church, and the Rev. Chas. Donohue and the Rev. W. W. Taylor at the cemetery.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Archdeacon Appointed.

THE BISHOP has announced his appointment of the Rev. R. H. Woodward as the first "Archdeacon of the Rio Grande." He will retain his former position as rector of the parish of the Advent, Brownsville, while giving monthly services at a number of points on the lower river. The parochial portion of Archdeacon Woodward's field is interesting, among other reasons, as being the southernmost city on the mainland of the United States. It is only a year since the railroad first reached Brownsville, previously the nearest station having been 150 miles away, though even at that time it had a population of over 6,000 and is one of the oldest places in the state. The history of our own parish there dates back to the early days of Bishop Gregg, and it is the only organized church in the town in which English is spoken. Archdeacon Woodward came to the diocese from New York about a year ago, and has won the distinction of his latest title by earnestness of purpose in his present isolated and trying field.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

B. S. A. Notes—Mission at Clarksburg.

AT ST. LUKE'S, Wheeling, during the last year has been re-organized the B. S. A. and the results so far have been, two active chapters, senior with seven members and junior with eight; an early celebration once each month, the proper observance, by the requisite officers of the Church, of all the feasts and fasts on the kalendar; and more than 6,000 invitations to attend the services of the church have been sent to travellers. St. John's Chapter, Charleston, has re-organized with ten members and will take up active work this winter.

THE REV. JACOB BRITTINGHAM just closed a very successful mission at Christ Church, Clarksburg. Bishop Peterkin, the Rev. J. S. Alfriend, and Bishop Penick were also interested in the mission and delivered sermons.

CANADA.

Notes of the Dioceses.

Diocese of Saskatchewan.

IT WAS ANNOUNCED, the second week in December, that the Rev. Dr. Geo. Exton Lloyd, M.A., who has for some time had the responsibility of the charge of the British Colony in the Saskatchewan Valley since the Rev. Mr. Barr left, has been appointed travelling Archdeacon by the Bishop of Saskatchewan, to organize the work throughout the diocese. Mr. Lloyd was at one time chaplain to the Queen's Own Regiment, Toronto. Later he went to England, where he worked under the Colonial and Continental Church Society, by whom he was appointed chaplain to the Barr colony. This colony is reported to be doing very well. Archdeacon Lloyd's headquarters are at Lloydminster.

Diocese of Montreal.

ARCHBISHOP BOND preached at St. Stephen's Church, Montreal, on the Second Sunday in Advent, his voice strong and clear in spite of his ninety years. The Bishop Coadjutor, the Right Rev. Dr. Carmichael, preached in the same church in the evening, and was overcome with faintness after the service. He speedily recovered, however.

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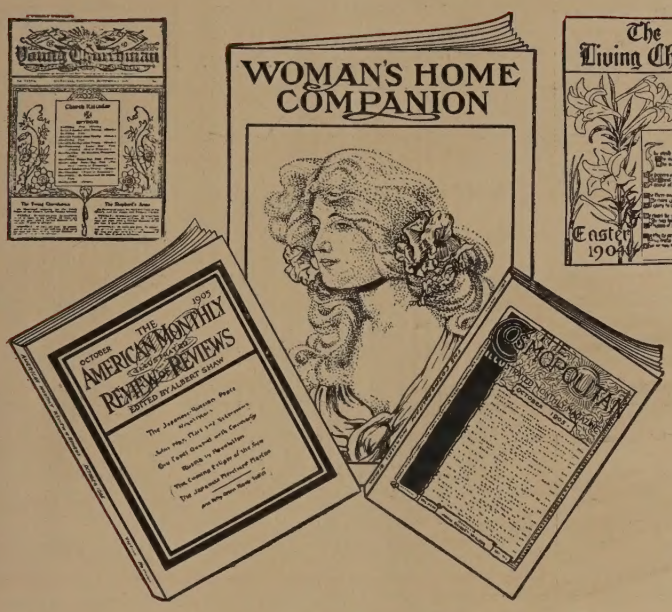

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